

JUNE 1967





Rye Sussex
George Olson.

HOME SWEET HOME

'Mid pleasures and palaces though we may roam,
Be it ever so humble, there's no place like home;
A charm from the skies seems to hallow us there,
Which, seek through the world, is ne'er met with elsewhere.

Home, home, sweet, sweet, home,
Be it ever so humble, there's no place like home.

An exile from home, splendor dazzles in vain;
Oh, give me my lowly thatched cottage again;
The birds singing gaily, that came at my call;
Oh, give me that peace of mind, dearer than all.

Home, home, sweet, sweet, home,
Be it ever so humble, there's no place like home.

—John Howard Payne

'Charity Never Faileth'

★ How can the impact of a mother's good influence and example be measured on the lives of her husband and children?

The effects are seen in the lives they lead, their activity in the Church and community and the good that inevitably results in their associations with others.

The Prophet Joseph Smith, who founded the Relief Society March 17, 1842, foresaw great benefits in the lives of women who would join the organisation. Great advancements have been made by women throughout the world since it was founded.

From the 18 members enrolled in the initial group, the society has grown to more than 301,000 members in every state in the United States and in 58 other countries.

Great Britain has seen substantial gains in membership with some 5,000 members now in 266 ward and branch Relief Societies. Three female Relief Societies were organised in this country by 1877.

Great Britain was honoured during May with three Regional Relief Society Conferences. At the conferences, held in Manchester, Edinburgh and London, Relief Society women gained inspiration for better development of leadership qualities and a deeper insight into the ideals, purposes and procedures of Relief Society. Relief Society functions under the direction of the priesthood.

The Latter-day Saint woman's life becomes a beacon to those around her when she becomes engrossed in the work of Relief Society.

"... Her life is sanctified by her unfailing devotion to her husband and her quiet, willing self-sacrifice for her children. Her touch is tenderness; the glow in her eyes is the radiance of truth. Her hands make their own beauty in loving service. ... She is a help-mate. She is a woman." ("Portraits from the Past.")

D.D.P.

Millennial Star

Volume 129

No. 6

June 1967

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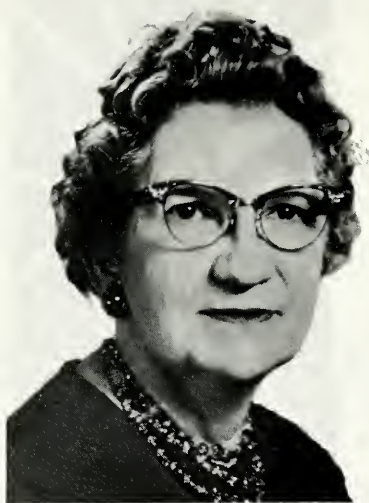
Gwen Cannon

The Millennial Star is the official publication of the Church of Jesus Christ of Latter-day Saints in Great Britain. Published monthly from 288 London Road, Mitcham, Surrey, England. Printed by the Target Press Ltd., Boulton Road, Reading, Berks. Subscription rates: £1 2s. per year (Foreign \$3.50), 2s. per copy. The Star is not responsible for unsolicited articles, but welcomes contributions.

SEND TO THE EDITOR 17 WALNUT CLOSE, EPSOM, SURREY, ENGLAND

Cover Picture

Relief Society Presidency
Marianne C. Sharp, first
counsellor, left; Gen. Pres.
Belle S. Spafford, centre;
and Louise W. Madsen,
second counsellor, right.



According to the Law of Heaven

Belle S. Spafford

General President
Relief Society

(Address given by Belle S. Spafford,
general president of the Relief Society,
at Regional Relief Society Conferences
in Great Britain in May.)

★ Documentary History of the Church under date of Jan. 6, 1842, records the rejoicing of the Prophet Joseph Smith over this period of time in the history of the Church as follows:

"The new year has been ushered in and continued thus far under the most favourable auspices, and the Saints seem to be influenced by a kind and indulgent providence in their dispositions and (blessed with) means to rear the Temple of the Most High God, anxiously looking forth to the completion thereof as an event of the greatest importance to the Church and the world, making the Saints in Zion to rejoice ... Truly this is a day long to be remembered by the Saints of the Last Days ... a day in which all things are concurring to bring about the completion of the fullness of the Gospel—a fullness of the dispensation of dispensations, even the fullness of times."

Among the events of great significance to the sisters of the Church during the early part of the year 1842 was the founding of "the Female Relief Society" on March 17. It seems that this was a propitious time for the Lord to give to His daughters, through His Prophet, an organisation whereby they might more fully perfect themselves and more effectively serve the Church and its people.

The sisters had evidenced a readiness for this blessing. They had studied the scriptures. They had listened to their Prophet and been obedient to his teachings; they had

helped in the work of the Church, particularly had they endeavoured to do the women's part toward the erection of the Nauvoo Temple. So eager were they more fully to do their part that they sought an organisation at the hands of the Prophet for which Sister Eliza R. Snow had drawn up a proposed constitution and by-laws to be considered by him.

We may be sure that it was with eagerness and rejoicing that the sisters—eighteen in number—met on Thursday, March 17, at an hour and place appointed by the Prophet. With grateful hearts they heard their beloved and revered leader utter words "long to be remembered" by the sisters of the Church:

"I now declare this Society organized with president and counselors according to parliamentary usages." (Relief Society Magazine, March 1942, Page 151)

Elder John Taylor who, with Elder Willard Richards, accompanied the Prophet on this momentous occasion, addressed the sisters, saying that he "rejoiced to see this institution organized according to the law of Heaven." (Relief Society Magazine, March 1942, Page 151.) The law of Heaven is divine law. Relief Society, therefore, according to Elder John Taylor, was organized according to divine law.

The First Presidency at the time of the Centennial of Relief Society reminded us:

"We ask our Sisters of the Relief Society never to forget that they are a unique organization in the whole world, for they were organized under the inspiration of the Lord bestowed upon that great Prophet who was divinely called, by a visitation of the Father and Son, in person, to open up this, the Last Dispensation—the Dispensation of

the Fullness of Times. No other woman's organization in all the earth has had such a birth." (Centenary of Relief Society, Page 7)

The Relief Society is now 25 years on the way to its second century of life and service. There are in excess of 5,800 Relief Society organisations established in 58 countries of the world with a total membership of 301,000 women. During the 125 years of the Society's existence, tremendous changes have taken place in the world and among the world's people. Few changes, perhaps, have been greater than the change in the status of woman and her readiness to speak and act through organized groups. During the early part of the 19th Century the number of women's organisations was extremely limited, as was woman's influence in public life. Today women are highly organized and their views are sought and respected.

I recently attended a meeting where I was one among 300 presidents of women's organisations, none of which had a membership of less than 100,000. These 300 presidents represented a total of 50 million organized women. They had been called together to ascertain their views on a matter of great public concern. The group represented only a fraction, however, of the organized women of the world. It is a marvel that in the face of all the growth and changes which have taken place during the last 125 years, that the basic organization structure of Relief Society, its governing regulations and original purposes as set by the Prophet Joseph Smith when the membership consisted of only 18 women, residing in what was then a little western frontier town of the United States, have been able to remain constant; also that the Society under the pattern established a

century and a quarter ago has been able to function effectively, meeting the interests and needs of women of many lands during each succeeding and changing era of time. This alone would attest that Relief Society was founded according to the law of Heaven and not according to man-made law.

Relief Society was continuously under the watchcare of the Prophet during the days of Nauvoo, receiving his counsel and instruction, just as it has been under the watchcare of God's chosen prophets who have succeeded him. In his instructions to the sisters, the Prophet told them, "You will receive instructions through the medium of those appointed to lead, guide, and direct the affairs of the Church in this dispensation." He taught the sisters, "if any officers are wanted to carry out the design of the institution, let them be appointed and set apart." He later said, "Those ordained to preside over and lead you, are authorised to appoint the different officers, as the circumstances shall require." The Prophet made membership of this organisation a privilege; yet he opened its doors to all women who were "free from censure," making clear that they were to be received by vote, a procedure meticulously followed today.

Insofar as a Constitution and By-laws were concerned, which the sisters had submitted to him in the beginning, he said, "Let this Presidency serve as a constitution—all their decisions be considered law and acted upon as such . . . The minutes of your meetings will be precedence for you to act upon—your constitution and law." (Centenary of Relief Society, Page 15)

The Prophet Joseph Smith turned the key in behalf of women in this dispensation. His words are impressive and treasured words:

"I now turn the key in your behalf . . . and knowledge and intelligence shall flow down from this time henceforth; this is the beginning of better days to the poor and needy who shall be made to rejoice and pour forth blessings on your heads." (DHC IV, Page 607)

According to Elder Bruce R. McConkie in an article published in the Relief Society Magazine:

"By turning the key (in behalf of women) the Prophet delegated to the duly appointed officers of the new organization a portion of the keys of the kingdom. Under the Priesthood they were now authorized to direct, control, and govern the affairs of the Society . . . Under this appointment their lawful acts would be organized by the Lord and he would work with them in the rolling forth of the Kingdom in the sphere assigned to them." (Relief Society Magazine, March 1950, Page 151)

The significant statement by the Prophet with regard to turning the key in behalf of women is the foundation upon which an extensive educational programme for women has been established and carried forward by Relief Society. The programme includes, as expressed by President Lorenzo Snow, "a study of those subjects which tend toward the elevation and advancement of women along all lines of thought and action." This statement is also the basis for the Society's benevolent activities.

Just as Relief Society was founded according to the law of Heaven and just as it has been regulated by divine inspiration, so it has a divinely appointed mission. Listed simply, I would say its mission is: (1) to save souls; (2) to strengthen testimonies of the

divinity of the Restored Gospel; (3) to succour the distressed; (4) to help Relief Society members realise their full potential as women; (5) to strengthen home and family life; (6) to serve as a handmaid to the priesthood in building the Kingdom of our Heavenly Father on earth.

President David O. McKay has made reference to the mission of Relief Society in these impressive words: "By divine decree the women of the Church are assigned the noble mission of being exemplars and leaders to mankind in the two most worthwhile accomplishments in mortal life. First the development of character—that is done in the home principally; second, willingness and ability to render helpful service—that through the organized Relief Society. These two accomplishments, by the way, are all that we shall take with us when at the end of our earthly career, we pass through the portals of death into the realm of the eternal—character and service." (Relief Society Magazine, December 1956, Page 807)

Accepting its divine mission, unscathed by time or change, Relief Society, working under the direction of the priesthood, has a great responsibility to extend its influence to every Latter-day Saint woman. Indeed we may say to extend its influence to all women—for did the Prophet not say, "... As far as knowledge is concerned, it may extend to all the world; but your administering should be confined to the circle of your immediate acquaintance, and more especially to the members of the Relief Society." As for our own Latter-day Saint women, it is my firm conviction that membership in Relief Society, while it is a privilege, is also an obligation which none can afford to disregard.

I would like to conclude by reading a statement by Elizabeth Ann Whitney,

the wife of Bishop Newell K. Whitney and Counsellor to Emma Smith in the first Relief Society Presidency. This statement was expressed in an article by Sister Whitney which appeared in the *Woman's Exponent* November 15, 1878. Speaking of her Relief Society activities in Nauvoo, she writes:

"We afterward moved upstairs over the brick store as it was designated. It was during our residence in the brick store, March 17, 1842, that the Relief Society was organized and I was chosen as a counselor to the president of this Society. In this work I took the greatest interest for I realized in some degree, at least, its importance and the need for such an organization ... The Relief Society then was small compared to its numbers now, but the Prophet foretold great things concerning the future of this organisation, many of which I have lived to see fulfilled, but there are many things which remain yet to be fulfilled in the future of which he prophesied that are great and glorious, and I rejoiced in the contemplation of these things daily, feeling that the promises are sure to be verified in the future as they have been in the past. I trust that the sisters who are now labouring and who will in the future labour in the interest of the Relief Societies in Zion will realise the importance attached to the work and comprehend that upon them a great responsibility rests. President Joseph Smith had great faith in the sisters' labours and ever sought to encourage them in the performance of the duties which pertain to the Society."

CONTINUED ON PAGE 17

Come, Listen to a Prophet's Voice

Marianne C. Sharp

First Counsellor

Relief Society Presidency

(Address given at Regional Relief Society Conferences in May)

★ No matter what troubles and worries and heartaches came to me when I was young, I knew that when I stepped into the next world, I would enter a heaven where everything would be lovely and peaceful and perfect. It was a comfortable conclusion, with a wonderful millennium ahead.

As I became older and studied the voices of the Prophets, I read more about the millennium when Satan would be bound, and had a rather rude awakening. A thought emerged that if Satan would be bound as far as I was concerned, I would have quite a bit to do with that binding. I read Nephi the Prophet's words, "because of the righteousness of his [the Lord's] people, Satan has no power" (1 Nephi 22:26). This automatic heaven receded from my sight. I

would probably find the heaven that I left here!

I have listened to prophets' voices from that day, and a question asked by President Heber C. Kimball confirmed my thinking. He said:

"... I want to know if you have any peace at home, in your families, only what your wife and children make? You have not. If you make peace and a heaven in your habitations, then you are in heaven, both you and your families ... But the first place to begin to make a heaven, is to make it at home, and then we will club to-



gether, and conclude to have it all over." (Journal of Discourses, 1:357)

My heaven widened. It would not be enough to begin and end with myself—I must strive to create a heavenly atmosphere to include my family, not

even just my immediate family. And I caught my first glimpse of what my heaven should consist of—those here and those who went ahead.

Today the voices of prophets tell us what we must do to prepare ourselves as families for the second coming of Christ. The brethren have implemented a great Correlation Programme which, recognising that the Gospel is family-centred, seeks to have us live and be trained so that we, as families, may be able to stand at the second coming. The programme of Relief Society has been carefully scrutinised and directed anew to give to the women of the Church the teachings and services implemented by the Prophet Joseph Smith at its divine founding.

The directions given 125 years ago by the Prophet Joseph have, if it is possible, even greater need and application in this year 1967. His words, spoken to a handful of women in Nauvoo, today carry prophetic tones to 300,000 women in Relief Society. These are the particular words to which I refer, among many other instructions he gave on varied subjects.

“... Let this Society teach women how to behave towards their husbands, to treat them with mildness and affection. When a man is borne down with trouble, when he is perplexed with care and difficulty, if he can meet a smile instead of an argument or a murmur — if he can meet with mildness, it will calm down his soul and soothe his feelings; when the mind is going to despair, it needs a solace of affection and kindness ...

“When you go home, never give a cross or unkind word to your husbands, but let kindness, charity and love crown your works henceforward.” (DHC IV:606-607)

These are the words which precede and follow the turning of the key to women in this last dispensation. There

is a break before the words, “When you go home” when he turned the key. This shows the importance which the Prophet Joseph attributed to this command.

To make a heaven of our homes requires obedience to these words. We are all taught to honour the Priesthood but, as wives and mothers, we must honour our husbands whether or not they are even members of the Church. A husband is the head of the home. Also listen to these words of the Prophet when he said to wives, “Let the weight of your innocence, kindness and affection be felt.” (DHC IV:605)

The words I have quoted are soul-saving words. We are to live by them. We have no excuse to disregard them. If a husband holds the Priesthood, a wife will follow and support him in righteousness. If he does not hold the Priesthood—is not even a member of the Church—then the wife, perhaps, will need to teach her children to pray while they can just lisp words and encourage the holding of family prayer. A wife will strive in cheerfulness, meekness and patience to win her husband over to allowing family prayers, for no home will become a heaven without prayer. Patience is a heavenly virtue which must be nourished to shut out discouragement. Prayer and patience are mighty forces in making a home into a heaven.

And, sisters, we must have charity, the pure love of Christ to make a heaven of home. Charity, in the voice of the Prophet Mormon, “rejoiceth in the truth, beareth all things, believeth all things, hopeth all things, endureth all things.” (Moroni 8:45.) The motto of Relief Society, as you know, is “Charity Never Faileth.”

CONTINUED ON PAGE 13

others, to open their homes to those who come to serve, and to accept the proffered service in the same spirit of love with which it is offered.

Incidents of callous indifferences to distress are reported in news media world-wide. We read them unwilling to believe or admit that human beings could look upon situations demanding their help and yet not lift a hand to aid.

These dispassionately unconcerned, self-centred persons are they of whom Christ spoke in the parable of the Good Samaritan who, like the priest and Levite, "passed by on the other side." They have become so selfishly determined not to be involved in the plight of others that they are unmoved, their sense of decency is submerged and to view another's pain is distasteful to them. "It is one evidence," the Prophet Joseph Smith said, "that men are unacquainted with the principles of godliness to behold the contraction of affectionate feelings and lack of charity in the world."

The Lord expects us to be more thoughtful of others, to love one another, and to manifest that love by service. Relief Society compassionate service is given with the warmth of love, the tenderness of sympathy, the empathy of understanding and with the dedication of sisters imbued with the desire to give service.

Mosiah 18: Alma, in speaking to a goodly number of Nephites made it clear that those who ... "are desirous to come into the fold of God, and to be called his people" ... must be "willing to bear one another's burdens, that they may be light."

"Yea, and are willing to mourn with those that mourn; yea, and comfort those who stand in need of comfort ... "

Compassionate service given in the name of Relief Society is the responsibility of the president. Inherent in her

calling is the right to inspiration. Since it is she who is responsible for the service given by Relief Society to all who are in need in the ward or branch she must pray for the necessary inspiration. She is responsible for "seeking out objects of charity" as well as seeing that their needs are fulfilled. It is through her direction that visiting teachers are alert to any situations which require help. It is by her instruction that individual members bring to her attention those who need Relief Society service.

When a death occurs the Relief Society president and those she assigns perform many services, in a kindly way to alleviate some of the sorrow. When a baby is born, needed service is given. Serious illness brings the tender ministrations of Relief Society. Visits are made to the homebound. The aged are given considerate attention.

There are clearly defined policies regarding compassionate service—necessarily so because services given in the name of Relief Society are to be recorded. We are a record keeping people by commandment of the Lord. All people are to be judged out of the records. It is important that a record is kept of our action as an organized society. The Church asks for an accounting of our compassionate service. The services so recorded are assigned by the president. This responsibility of assignment entails an evaluation of the need, an exercise of her wisest discretion and a consideration of who best can render the service and how it can be given most expeditiously. Frequently the bishop notifies Relief Society of a need. He should be able to have the confidence that the service will be given beautifully and willingly.

This does not preclude an individual member giving service in her own right. Neither does it mean that ser-

vice given as a relative, a friend or a neighbour should receive credit on Relief Society records. In fact, membership in Relief Society should enhance the desire of every woman to be more observing of need and more helpful, more willing to give of herself.

"Next to motherhood and teaching, woman attains her highest glory in the realm of compassionate service," President David O. McKay has stated. "Angels of mercy, may your influence continue to spread, and your sweet, tender services bring comfort and consolation to those in need," he admonished the sisters in attendance at the 1958 Relief Society Annual General Conference. Do you remember his relating the story of one whom he applied the title "Relief Society sister of the Ancient Church?" Her name was Tabitha, "which by interpretation is called Dorcas." The biblical account of the kind, helpful service she gave and the esteem in which she was held are reminiscent of all that Relief Society service should be.

"An Army of Good Samaritans," President Hugh B. Brown termed the members of Relief Society. How actively a part of this "army" we are,

must be determined by each of us. As captains in this "army" Relief Society presidents guide the members in compassionate service.

One of the great women of the world today, an English woman, an authority in the field of compassionate service, in speaking with President Spafford, stated that the Mormon Church was one of the greatest of all organisations for volunteer service. Relief Society, she said, should give the leadership of its wonderful volunteer programme to other women's organisations. It was her feeling that only voluntary service, a re-awakening of the desire to give of themselves in the hearts of people everywhere, can stem the tide of greedy materialism in the hearts of men. People are exhibiting a much greater willingness to "take" than to give.

How proud we should be that Relief Society can and does give its members opportunity for service to others. Service enriches the life of the giver and aids in goals of being numbered among the "sheep" assigned to a place on the right hand among the blessed of the Lord.

Come, Listen to a Prophet's Voice—Continued from page 9

Sorrows and anxieties come to all of us but family love is as a protecting mantle second only to the saving knowledge of the Gospel.

Sisters, come, listen to the voice of the prophets. Only by obedience to their words can we make of our homes a heaven on earth.

Kindly heaven smiles above,
When there's love at home; All

the world is filled with love,
When there's love at home;
Sweeter sings the brooklet by;
Brighter beams the azure sky;
Oh, there's One who smiles on high,
When there's love at home.
Love at home; love at home;
Oh, there's One who smiles on high,
When there's love at home.

May every one of us earn the smile
of our Father on high, I pray.

We Believe in These Things

Emma Marr Petersen



(Address given by Emma Marr Petersen, an ardent Relief Society worker and wife of Elder Mark E. Petersen of the Council of the Twelve, at Regional Relief Society Conferences in Great Britain in May.)

My dear Sisters:

You are indeed to be congratulated on belonging to this wonderful organisation which is indeed unique in the variety and scope of the programmes offered and the opportunities it presents for growth and improvement along so many lines which are invaluable to us as wives, mothers, neighbours.

In this connection I am reminded of the writings of the Apostle Paul to the Philippian Saints wherein he stated:

"Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report, if there be any virtue, if there

be any praise, think on these things."

In our own day the Prophet Joseph Smith stated our beliefs more explicitly in a letter to a newspaperman named Wentworth, when he said:

"We believe in being honest, true, chaste, benevolent, virtuous, and in doing good to all men: indeed we may say that we follow the admonition of Paul.—We believe all things, we hope all things, we have endured many things, and hope to be able to endure all things. If there is anything virtuous, lovely, or of good report or praiseworthy, we seek after these things."

At the beginning of this list of virtues which we are all striving to inculcate in our lives is that of honesty, which involved much more than discharging obligations promptly, important though this is.

Honesty means treating all people with whom we have dealings justly and fairly: of withholding judgement

on their actions, realising that here in this mortal life we ourselves are by no means perfect, and therefore cannot demand perfection of others.

When our Saviour was being crucified on the cross, He prayed to his Father in Heaven for those responsible for His suffering — "Father, forgive them, for they know not what they do."

In order to become like Him, we must not expect perfection in those who offend us, for perhaps they too know not what they do. He said on one occasion, "I, the Lord will forgive whom I will forgive, but of you it is required to forgive all men." The only way in which we may obtain pardon for our own misdeeds is to grant forgiveness to others when they hurt, offend, or wrong us. It is a small price for us to pay to insure forgiveness.

Is it really honest to indulge in gossip, when we are merely repeating something derogatory we have heard about a person, when we are not at all certain of the facts? Shakespeare said in one of his plays, "Who steals my purse steals trash. 'Twas mine, 'tis his, and has been slave to thousands. But he that filches from me my good name robs me of that which not enriches him, and leaves me poor indeed."

Jesus said, "Whatsoever ye would that men should do to you, do ye even so to them." The teachings of the Saviour are wonderful, and we are all very thankful to have them, but of what real value are they to us unless we practice them in our daily lives, and thus — and only thus — become like him?

Our Saviour was always completely fair in dealing with all people. You remember He told one of His Apostles who had asked Him if He should pay a certain tax, "render to Caesar the things which are Caesar's and to God the things which are God's."

The second on the list of our beliefs

as stated by the Prophet is "We believe in being true." What a joy it is to have a true friend! One who is loyal under all circumstances, who will stand by you in bad times as well as in good ones, in sorrow as well as in joy, whose understanding and affection and approval you can absolutely rely on always. We ourselves should cultivate this spectacular quality of trueness, of loyalty, first and always to members of our own families, but also to all others of our associates, the officers and members of our Relief Society and the other Church organizations.

Unfortunately, it is a practice with some people to draw attention to the weaknesses of others rather than to praise their worthwhile accomplishments and talents. This is always a manifestation of a mean soul.

This quality of loyalty, or being true, is more important than we realise. What brought about the downfall of Judas, ending in the suffering and death of our Saviour, was that Judas was not true, not loyal nor trustworthy, devoted to neither the Master nor to his teachings.

The reason he had for following the Saviour was his desire for personal gain inasmuch as he "carried the bag."

The next statement on our list is: "We believe in being chaste and virtuous." Our Relief Society sisters are shining examples of chastity, in a world which today looks on personal purity as something outmoded, and rather weakminded.

The scriptures tell us that no unclean thing can enter the Kingdom of Heaven. President Brigham Young has said:

"I would rather follow her to the grave and send her home pure, than suffer my daughter to be unclean. I will not suffer any female member of my family to

be polluted through the corruptions of wicked men. Ever since I knew my mother was a woman, I delighted in the chastity of women. The man who abuses or tries to bring dishonour upon the female sex is a fool, and does not know that his mother and sisters were women."

President Joseph F. Smith spoke along the same line when he said: "Sexual union is lawful in wedlock, and if participated in with right intent is honorable and sanctifying. But without the bonds of marriage, sexual indulgence is a debasing sin, abominable in the sight of Deity."

It is most necessary in these days when even from the pulpit and the school we hear that immorality is no sin, that we mothers properly instruct our daughters, and see to it that our sons are also well informed by their fathers. Fewer young people would go astray if they had been taught properly and plainly along the lines of morality, and made to realise that their entire future lives can be ruined by a short moment of sex indulgence.

It would break our hearts if even one of our children went astray as a result of our neglect of this most important duty. The wave of immorality which is sweeping the earth today must not be allowed to engulf us. We and our families must remain clean and free from sin, especially from this kind of sin.

I have always been intrigued by the Book of Proverbs in the Old Testament, and would like to quote from its last chapter.

"Who can find a virtuous woman, for her price is far above rubies. The heart of her husband doth safely trust in her. She will do him good and not evil all the days of her life. She seeketh wool and flax and worketh willingly with her hands. Her candle

goeth not out by night. She stretcheth out her hand to the poor, yea she reacheth forth her hands to the needy. She openeth her mouth with wisdom, and in her tongue is the law of kindness. She looketh well to the ways of her household, and eateth not the bread of idleness. Her children arise up and call her blessed. Favour is deceitful and beauty vain, but a woman that feareth the Lord, she shall be praised. Give her of the fruit of her hands and let her own works praise her in the gates."

I think that Solomon, looking down the stream of time, must have been granted a glimpse of our Relief Society sisters in action, caring for the needy, giving wise counsel and advice as well as sympathy to those in trouble, cheering and encouraging the friendless, and ministering to the needs of their own families.

I know of no group who practices the home-spun quality of industry more conscientiously than do the members of our Relief Society as they "go about doing good." As a result of this, they learn to work harmoniously and pleasantly with others, ignoring educational background, station in life, or differences of opinion on many subjects. They are aware of strangers in their group, and make special effort to welcome them, introducing them to others close by so that they will feel at home and feel free to take part in the proceedings.

A great deal of the unhappiness in the world today is the result of idleness, but the sisters of our Relief Society have to learn to make every minute count if they are to take good care of their homes and families while, at the same time, being active in this organisation.

But because of this activity, they are better wives and mothers, more intelligent, more familiar with the scriptures and with many other good books, better able to budget their means, beautify their homes, and counsel their children.

They discover their own hidden talents, and have the opportunity of using them. They learn to address a group with poise and self-confidence, to express their thoughts with ease, and in many other ways find happiness in service.

Field Marshall Viscount Montgomery said: "True happiness is a frame of mind which comes from achievement through work. The greater the achievement, the more effort and hard work

is needed, and the greater happiness it will give us."

President McKay said:

"Work out your own salvation with fear and trembling. Perform daily, hourly, momentarily if necessary, the immediate task or duty at hand, and continue in such performance as the years go by, bearing the fruits of such labours either to self or to others, to be bestowed as a just and beneficent Father may determine."

May we all find joy, peace and satisfaction in our labours, and at last receive the plaudit: "Well done, good and faithful servant, enter into the joy of thy Lord."

According to the Law of Heaven—Continued from page 7

I, too, have faith in the sisters of Relief Society. I, too, feel assured that great and glorious things yet lie ahead for this organisation. Relief Society belongs to the past; it belongs to the present; it will belong to the future; it belongs to good women of all nations. Its work is the Lord's work for His daughters. I, too, trust, as did Sister Whitney, that the conviction of the divinity within the Relief Society will ever be strong in the hearts of the sisters of the Church. Just as the Prophet had great faith in the sisters' labours and ever sought to encourage them in the performance of the duties

which pertained to the Society, so does our great present-day Prophet, President David O. McKay.

As for the sisters of this wonderful free nation of Great Britain,⁷ it is my earnest prayer that their vision of the greatness of Relief Society will ever be clear and that as individuals and as officers they will meet their responsibilities toward helping the Society fulfill its mission in this choice and beautiful land. I pray that the spirit of the Lord will ever abide with Relief Society and with its members everywhere. In the name of Jesus Christ, Amen.

(Address given by Hulda P. Young, general secretary-treasurer of the Relief Society, at Regional Relief Society Conferences in Great Britain in May.)

★ I rejoice in the privilege of living in this day and dispensation when the fulness of the Gospel is upon the earth, when the power of the Priesthood has again been given to man, and when we have living prophets through whom the Lord directs us in the paths we should follow.

In October 1964, at a general conference of the Church, Elder Harold B. Lee said:

"My mind has been filled with the realization that in 1964 and the year just preceding, we have been receiving as pertinent and important divine direction as has ever been given to the Church in any similar period in its history through the prophet and leader who now presides as the President of this Church. You may recognise it in some of the developments we know as the correlation programme . . ."
(Conference Report, October 1964, page 137)

Since that time we have seen the results of that guidance in the correlated priesthood and auxiliary programmes of the Church and the family home evening programme, which emphasises teaching and living the Gospel in the home. Effort is being made to place the priesthood in its proper role both in the programme of the Church and also in the home. It is about the family home evening programme and its blessings in the home that I direct my remarks.

The Church has made available to parents each year since 1965, a carefully prepared course of lessons and

activities to aid them in teaching the Gospel in their homes. Encouragement has been given to the priesthood brethren, and by Relief Society to the sisters, to consistently carry forward this programme. The sisters have been urged to support and assist their husbands in conducting weekly the family home evening.

The challenge is not just to teach the Gospel, but to help family members to live it. Gospel teaching is of little value, until it has changed attitudes and behaviour; until it has helped us to become more Christlike and to develop a refinement of the soul. The family home evening lessons are designed to help all family members achieve these goals. This is recognising also that the same simple principles of the Gospel are applicable in the life of an adult as they are in the life of a child.

In a recent fast and testimony meeting one brother bore a fervent testimony of the blessing of the family home evening to his family. When

Blessings Of the Family Home Evening

Hulda P. Young
General Secretary-Treasurer
Relief Society

visiting with him and his wife on a later occasion, they spoke more freely of those blessings. Sister Davis said, "I am firmly convinced, as President McKay has stated, that 'No other success will compensate for failure in the home.'" She continued, "I know also, that when there is a failure in the home, nothing can compensate for it. You cannot go back and relive those years, nor can you change the consequences they have brought."

Then she explained that in their early married life, her husband was deeply involved with his school and working much of the time in the evenings. Consequently, he left most of the responsibilities of their young family to his wife. She being conscientious and eager to have the children reared fully in accord with LDS teachings, was quite firm and, at times, dictatorial with them. Because she was carrying most of the burden alone, on occasion she became impatient and strained.

While the children were growing up, the parents tried at various intervals

to have family home evenings with them, but the oldest girl was so rebellious and unco-operative, that each time their efforts resulted in unpleasantness. The girl went to Church, but only because she was required to do so. Finally, at the age of sixteen she married a young man not of her standards, and rejected her parents and also the Church. Her parents were heartbroken and disappointed, having wanted so much for their oldest daughter.

After she left home, they felt even more keenly their responsibility to teach and train properly their remaining four children, hoping to avoid the pitfall of their first child. With full sincerity of heart and purpose, they started with the family home evening programme when the manuals were issued in January 1965.

"Now," Brother Davis commented, "our family life is different. I have come to an awareness of my responsibility as the priesthood head of our home. The family home evening together with my Priesthood meetings and my wife's Relief Society meetings, have helped us to re-evaluate our proper roles in the home i.e., I as the presiding priesthood authority in our home, and she as my chief counselor. As I rise to my responsibilities, a heavy burden has been lifted from her. Now she is not nearly so pressured and impatient, and her wise counsel is a great strength to me. We are now able to discuss much more freely together our family problems and to arrive at a unity."

"Yes," Sister Davis added, "I am now disciplining myself to know that after we have talked and prayed about our problems, I can accept with confidence the final decisions my husband may make regarding them. From day to day, I find that my respect, love and appreciation for him is growing immeasurably. The children also show greater



love and respect for him as the head of our home."

Brother and Sister Davis noted that a definite change in attitude is being evidenced in their children. They go to Church because they want to go, want to be obedient, want to grow in the Gospel. They are given full opportunity to participate in the family home evening and to voice their views. They discuss with frankness their problems and anxieties, knowing that they will not be criticised, but that they will be heard in a spirit of love and respect. While at one time the channels of parent-child communication were strained and unsatisfying, now the children seek opportunities privately to gain counsel from their parents and to unburden their souls through heart-to-heart discussions with them.

At this point in our conversation with the parents, the children came into the room and picking up the discussion on the family home evening, 15-year-old Jack said, "Since we have been having home evenings, it is a lot more peaceful in our house. We don't seem to criticise others so much, but appreciate the good things they do." Betty, 17, added, "It helps us to have a feeling of unity and we get to know each other better." Nine-year-old Dick said,

"It makes me feel good toward my parents and my brothers and sisters," and Jeffery, 11, stated, "It makes me want to try harder to keep the Lord's commandments."

On the side, Brother Davis explained that at first the teen-age children resisted taking time for home evening, until he helped them to see that having a family home evening was a part of living the Gospel, like attending Sacrament meeting, Priesthood and other Church meetings.

Yes, the Davis family is now on the path to reaping the promise given by a prophet of God, President David O. McKay, in that first family home evening manual in his letter to parents which states:

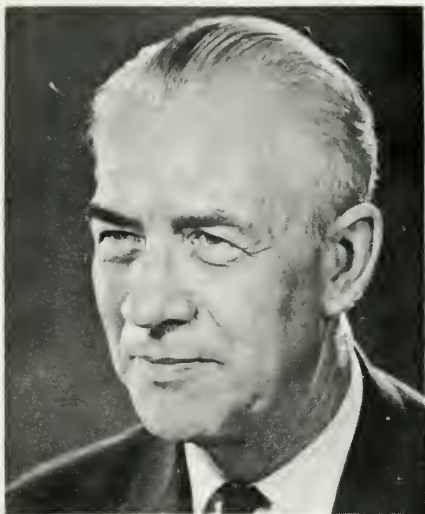
"... As you do so (carry forward a family home evening program) love at home and obedience to parents will increase, and faith will develop in the hearts of the youth of Israel, and they will gain power to combat evil influences and temptations, and to choose righteousness and peace, and be assured an eternal place in the family circle of our Father."

May this same blessing be realised in all of the families throughout the Church, I pray.

PRAYER

"If I keep his commandments and pray in the proper spirit, I shall automatically be brought into perfect accord and tune. My spirit shall hear the message the Father has in answer to my prayer."

—Melvin J. Ballard



Elder Petersen Visits Stakes, Missions in Britain

★ Elder Mark E. Petersen of the Council of the Twelve and his wife, Emma Marr Petersen, are winding up a six-week visit in Great Britain where they have been visiting the stakes and missions.

They arrived at the London International Airport on April 26 and will return to the United States June 8.

Members of the Church in the British Isles were happy to welcome them to this area of the Church.

During their current tour of the Isles, Elder Petersen has met with and interviewed missionaries, represented the General Authorities at stake conferences, and conferred with officials of the Corporation of Great Britain Limited, Deseret Enterprises and the board of the Millennial Star.

He has also dedicated several chapels, including the Corby Chapel on May 10; the Newcastle (Stoke-on-Trent) chapel, May 11; and the Woodsetton chapel, May 12. They are all in the Central British Mission. He also dedicated the Dundee East building in the Scottish Mission May 2. In the same

mission, Elder Petersen dedicated the Dumbarton, Aberdeen and Johnstone chapels.

Elder Petersen was scheduled to dedicate the Crawley Branch chapel in the British South Mission, May 18; the Cavehill chapel, June 2, and the Mount Pottinger Branch, June 4 in the Irish Mission.

Between visits to quarterly stake conferences and visits with missionaries and Saints in the missions, Elder and Sister Petersen addressed members of the Relief Society and their priesthood advisers at three Regional Relief Society Conferences. They were held in Manchester, May 20-21; Edinburgh, Scotland, May 24-25; and in London, England, May 27-28.

While visiting the missions and stakes his schedule included meetings in the following: The Scottish Mission, North British Mission, Sunderland Stake, Central British Mission, Leeds Stake, British South Mission, British Mission, the Channel Isles, Southwest British Mission and the Irish Mission.

★ (The following historical account is taken from "Portraits From the Past," written by Lucaine Clark Fox.)

The story of the founding of the Relief Society in Great Britain in 1877 has its real beginning in the call of Heber C. Kimball by the Prophet Joseph Smith to preach the Gospel in England.

Chapel. Said Elder Kimball: "I declared that an angel had visited the earth, and committed the everlasting Gospel to man; called their attention to the first principles of the Gospel, and gave them a brief history of the work; after which Elder Hyde bore testimony to the same, which was received by many with whom I afterwards con-

Step Back Into the Past

From the biography of Elder Kimball: "On Sunday, the 4th of June, 1837, the Prophet Joseph came to me while I was seated in front of the stand, above the Sacrament table on the Melchizedek side of the Temple in Kirtland, and whispering to me said, 'Brother Heber, the Spirit of the Lord has whispered to me: Let my servant Heber go to England and proclaim my Gospel, and open the door of salvation to that nation.'"

Elder Kimball made the trip with Elders Orson Hyde, Willard Richards and Joseph Fielding, a native of Britain who was instrumental in furthering the latter-day work in his native land. They left from Kirtland and were later joined by three missionaries from Canada Elders John Goodson, Isaac Russell and John Snyder. They all sailed for England on the ship, "The Garrick."

The Church's first public meeting in England was held in the Vauxhall

verses; they cried, 'Glory to God!' and rejoiced that the Lord had sent His servants unto them. Thus was the key turned and the Gospel dispensation opened on the first Sabbath after landing in England."

From this humble but glorious beginning, the work moved forward.

The first to be confirmed a member of the Church in the British Isles was Jennetta Richards who was a guest in a home visited by Elder Kimball. Her interest was aroused in a conversation concerning the Church and she attended two meetings. She was convinced of the truth of the work and applied for baptism. She was baptised Aug. 4 in the River Ribble. She was confirmed the same day. The ordinances were performed by Elders Kimball and Hyde.

Also waiting to hear the Gospel was Jessie Hay who, together with her husband, Alexander Hay, lived in Bishop-ton, near Paisley in Scotland. They first heard the Gospel on Jan. 10, 1840,

from Elder Samuel Mulliner, a native Scotsman who had emigrated to Canada and joined the Church in Toronto. He and Elder Alexander Wright, also a Scotsman, were the first elders to set foot in Scotland. Four days after hearing the Gospel, Jessie Hay and her husband were baptised in the River Clyde, near Bishop-ton, and were confirmed nine days later.

For the work of preaching the Gospel in Ireland the Lord selected James McGuffie and William Black. Brother McGuffie was an Irishman who had been baptised in the early days of the Church's establishment in Liverpool. These two men were chosen to accompany Elder John Taylor, then serving in England, to a missionary journey to Ireland. It was in the village of Newry that the first meeting was held. In attendance was Thomas Tate, whom John Taylor prophesied, when he saw him, would be the first person to be baptised in Ireland. The prophecy was fulfilled. Thomas Tate accompanied the missionaries as they journeyed by foot toward the town of Lisburn. As they travelled they discussed the Gospel and Elder Taylor testified to the divinity of the Lord's work. As they reached the summit of a hill and saw before them the waters of Loch Brickland, Thomas Tate cried out, as did the eunuch of old, "See, here is water; what doth it hinder me to be baptized?" He was baptised as John Taylor had prophesied.

The Gospel continued to roll forth. It was taken to the Isle of Man and in 1840 it was preached in Wales. The work of Elders James Burnham and Henry Royle resulted in the organisation of the Overton Branch in Flintshire, North Wales, in the fall of 1840. In a letter dated Dec. 13, 1840, Elder Burnham said: "The brethren at Overton have baptized 56 convents and some more are ready."

Captain Dan Jones also played a prominent part in the history of the Church in Wales. He was called by the Prophet to prepare himself for a mission to Wales. A Welsh convert and owner and captain of a small river steamer, he was one of the brethren who accompanied Joseph Smith when he was taken to Carthage Jail, prior to the martyrdom.

In the jail the Prophet told Dan Jones that he would yet see Wales and fulfill a mission there. A year later Dan Jones left Nauvoo, Illinois, with his wife, Phoebe, and others and sailed for England. Fourteen months after the Prophet Joseph's death Dan Jones organised himself and his wife into the Welsh District. By March 15, 1847, 102 baptisms were reported for a three-month period, totalling 900 Saints in all.

Wherever the Church was organised, women embraced the Gospel along with their husbands and enjoyed its blessings. Into their homes the light of the Gospel brought peace and beauty; it established new depths; it set new heights. Life itself took on a deeper meaning. The women saw their husbands become true servants of God as the miracle of obedience to the Lord's commandments brought its reward.

On April 22, 1877, at a conference in London, three female Relief Societies were organised. One year later at a conference in May, the presidents of the North London, Lambeth and White Chapel branches reported that, while the Relief Societies contained only a few members, they were yet accomplishing much good in "visiting and helping the sick and the poor."

It was announced at a conference in Sheffield in November 1878, that another Relief Society had been organised at Tupton which was reported to be having success.

Major problems were mounting opposition to the Church and the almost constant emigration to America as new converts flocked to the main body of the Church in western United States.

In 1907 Charles W. Penrose and his wife, Romania, came to England from America. He had been called to preside over the European Mission. Because of the efforts of Sister Penrose, a member of the Relief Society General Board, many Relief Societies were organised in the branches.

The Millennial Star reported in 1908

that, on the 66th anniversary of the organisation, 29 branches were commemorating the event.

Today, Relief Societies exist in 266 wards and branches in the British Isles with an overall membership of some 5,000 women.

Throughout the years the Relief Society has participated in various projects. During World War I, British women made clothes for wounded soldiers; they clothed the poor; they took up the drive for temperance and supported other worthy causes.

Relief Society Statistics

A Word Picture of Growth

1956

★ In 1956 there were no stake Relief Society organisations in England, Ireland, Scotland, or Wales. There was only one mission that covered the British Isles area at that time, which included 14 districts. There were, however, 75 branch Relief Society organisations in England with 1,050 members; Ireland had 4 branch Relief Society organisations with 65 members; Scotland had 6 Relief Society organisations with 84 members; and Wales had 5 branch Relief Society organisations with 43 members.

1966

★ In 1966 there were 55 ward Relief Society organisations in the English stakes with a membership of 1,344; and there were 142 branch organisations in the missions with 2,321 members, making a total of 197 ward and branch Relief Society organisations with 3,665 members. Ireland still has no stake but has 13 branch Relief Society organisations with 204 members; and Scotland has 9 ward Relief Society organisations in the stake with 117 members; and there are 31 branch Relief Society organisations in the mission with 372 members, making a total of 40 ward and branch Relief Society organisations with 489 members in Scotland. Wales has 16 branch Relief Society organisations with 230 members.

Conferences in a Capsule

★ Hundreds of women gathered during May at three Regional Relief Society conferences in Great Britain.

The conferences were held in Manchester, Edinburgh and London. They were conducted by the general presidency of the Relief Society, Gen. Pres. Belle S. Spafford; Marianne C. Sharp, first counsellor; and Louise W. Madsen, second counsellor. Also attending the conventions from Salt Lake City were Hulda P. Young, general secretary-treasurer, and Ellen N. Barnes, general board member.

Also addressing the conferences were Elder Mark E. Petersen of the Council of the Twelve and his wife, Emma Marr Petersen; members of stake presidencies and other priesthood leaders and Relief Society workers from throughout Great Britain.

Co-ordinating committee which handled local arrangements for each conference and made assignments for those to participate included the following:

Manchester Conference: Isabel H. Cannon, chairman, supervisor of the Central British Mission Relief Society; Cecily M. Wright, president, Leeds Stake Relief Society; Beatrice Storer, president, Leicester Stake Relief Society; Maureen Hoyle, president, Manchester Stake Relief Society; and Blanche E. Payne, supervisor, North British Mission Relief Society.

Edinburgh Conference: Elva M. Brown, chairman, supervisor of the Scottish Mission Relief Society; Jean W. Jaussi, supervisor, Irish Mission Relief Society; Melba F. May, president, Sunderland Stake Relief Society; and Barbara Heede, president, Glasgow Stake Relief Society.

London Conference: Norinne R. Callister, chairman, supervisor of the British Mission Relief Society; Virginia A. Archer, supervisor, British South Mission Relief Society; Helen G. Barton, supervisor, Southwest British Mission Relief Society; and Grace McKeown, president, London Stake Relief Society.

Each of the three conferences began with a leadership session for Relief Society officers and members, stake, mission and district presidencies, high council representatives, bishoprics and branch presidencies. General sessions were conducted by President Spafford with departmental meetings conducted by her counsellors.

Sister Young addressed the conference and gave secretarial instructions, while Sister Barnes conducted congregational singing and conducted the magazine and music department. Sister Petersen addressed the conference and assisted in the latter department.



Manchester conference co-ordinating committee, sitting, from left, Cecily Wright, Isabel Cannon, Blanche Payne, Hilda Storer; standing, Maureen Hoyle, Doreen Preston, Gladys Jones, and Patricia Eagland.

Because the time schedules were different for the Edinburgh Conference than the other two conferences, the programme arrangement was somewhat different. A reception, at which Relief Society members had an opportunity to meet the visitors from the general board, was held in each city. Special guests, including city officials, were present at some of the social gatherings.

Dramatic presentations included "House of Order," written by Alice Morrey Bailey, adapted by Lucine Clark Fox, and "Portraits From the Past," written by Sister Fox. The latter production, which was presented with a Singing Mothers Chorus in the background, gives the history of the Church and the Relief Society in Great Britain.

Departmental sessions were conducted simultaneously for Relief Society members. A symposium on "The Function of Presidency" was held in the administrative department, conducted by President Spafford, assisted by Sister Young. It was followed by a discussion on visiting teaching, secretarial instructions and a question and answer period.

In the educational department, Relief Society members participated in talks on how Relief Society lessons have influenced their lives. Impromptu demonstrations were presented by the stakes and missions in five sections. Counsellor Marianne C. Sharp conducted the department.

Counsellor Louise W. Madsen conducted the homemaking departmental meeting in which talks were given on planning work meetings, followed by presentations on basic sewing and holding successful bazaars. There were displays of articles and patterns.



London conference committee, front row, from left, Virginia Archer, Grace McKeown, Norinne R. Callister, Helen G. Barton; back, Pres. Don K. Archer, Pres. Reed E. Callister, Pres. Ray H. Barton, Jr.

In the magazine and music departmental session, a discussion was held on "The Place of the Magazine in the Programme of Relief Society," followed by a symposium on "Factors in Successful Magazine Promotion." The general music programme of the organisation was then presented, followed by information on "The Art of Accompanying." Sisters Barnes and Petersen conducted a workshop on congregational singing and singing mothers' choruses. Leadership meeting suggestions were given, followed by a question and answer period.

Local participants at the Manchester conference included the following: Isabel H. Cannon, Maureen Hoyle, Blanche E. Payne, Valerie Fraser, Marianne Sephton, Olive W. Bamford, Joan Foster, Olive L. West, Patricia Almond, Gladys M. Jones, Mary Eileen Watkins, Nora Worth, Bessie Pritchard, Cécily M. Wright, Gwendolyn Smart, Freda Weston, Dorothy Shorrock, Irene Kirk, Jean Bray, Doris Stevenson, S. Patricia Eagland, Alice Hughes, Elizabeth L. Crosby, Evelyn Allen, Pauline King, Joyce Roberts, Pres. Wilford H. Payne, Pres. George I. Cannon, Pres. Dennis Livesey, Pres. Kenneth John Poole, Pres. Derek J. Plumblev and Beatrice H. Storer. The Leicester Stake Relief Society produced and directed "Portraits From the Past."

Participants at the Edinburgh Regional Conference on May 24-25, which was attended by members from Glasgow Stake, Sunderland Stake, the Irish Mission and the Scottish Mission, included: Pres. Archibald R. Richardson; Afton Hardy, Bishop William Hardy, Constance Hill, Mable White, Rhona Cunningham, Sister Robinson, Pres. Rolland L. Jaussi, Elva M. Brown, Pres. Egbert J. Brown, Pres. Frederick W. Oates, Georgina Gordon, Ruth Beattie, Mary Ellen Kitchen, Emmeline

Macdonald, Margaret Adje, Jennifer Ann Cummings, Muriel Smith, Jessie L. Goldie, Barbara Carville, Edna Smith, Harriet Morrow, Sally Brown, Mary Gardner, Katheleen McDonald, Eva Cupryna, Elizabeth MacRae, Audrey Boardman, Matilda Clark, Roberta Munro, Jane Hancock, Katharina White, Katherine Richardson, Charlotte Ross, Violet Robertson, Doris V. Laurie, Mary Porch, Myrtle Robertson, Margaret Kirk, Maude McCable, Sylvia Smillie, Sadie Haron, Mary Roy, Afton Hardy, and Anna Harvey.

Those who took part in the London Regional Relief Society Conference on May 27-28 included Norinne R. Callister, Grace McKeown, Donna Fullmer, Olive V. Perry, Vera Beattie, Lorna Wilde, Esther Lawther, Jessie Withington, Beryl Pearce, Mary Laycock, Evelyn Parsons, Shirley Crossley, Vera Ireland, Margaret Fry, Violet Reeson, Alice Stapleton, Phyllis Breen, Cissie Simmonds, Daisy Denham, Marie Giles, Vera Lee, Ceinwen Hillman, Elizabeth Maud Bentall, Mary Hales, Irene Green, Barbara Walsh, Jean Matthews, Mary Collins, Ann Clifford, Pres. Don K. Archer, Pres. Reed E. Callister, Pres. Joseph William Darling, Helen G. Barton, Pres. Ray H. Barton Jr., Mary Rose Simmons, Rita Martindale, William Giles, Sybil Dagley-Morris, Dennis Collins, Patricia Seymour, Elizabeth Branson, John Crabtree, George Denley, William Hyde, Derrick Ireland, Paul Folsom, Valerie Hartrey, John Perry, John Davis, Leslie Phipps, Ronald Green, Jean Richards, and Virginia A. Archer.

Participants at the three conferences saw a basic sewing presentation prepared by the Irish Mission Relief Society.

The conferences were enriched by music selections by regional Relief Society Singing Mothers' Choruses.

CHARITY

Though I speak with the tongues of
men and of angels, and have not charity,
I am becoming as sounding brass, or a tinkling
cymbal.

And though I have the gift of prophecy,
and understand all mysteries, and all
knowledge; and though I have all faith, so
that I could remove mountains, and have not
charity, I am nothing.

And though I bestow all my goods to
feed the poor, and though I give my body to
be burned, and have not charity, it profiteth
me nothing.

And now abideth faith, hope, charity,
these three; but the greatest of these is
charity.

—I Corinthians 13:1-3, 13

THE SONGS MY MOTHER SANG

I hear them in the whispering winds,
The forest's rhythmic strain,
The chime of bells, that sinks and swells
The patter of the rain.
I hear them in the vesper call
Of birds from copse and tree;
Each note prolongs the dear old songs
That mother sang to me.

I hear them in the ocean's voice,
The prattle of a child,
The dashing rill, the fountain's trill,
The tempest fierce and wild.
I hear them through the silent night,
In dreams they echo free,
Since memory throngs with tender songs
That mother sang to me.

I heard them when a babe I lay
Upon her loving breast,
And when a child their charms beguiled
My eager brain to rest.
I hear them now, and some last hour
Across death's swelling sea
My soul shall wing, while angels sing
The songs she sang to me.

—Lalia Mitchell



The Sego Lily

Women In Relief Society

GLADYS M. JONES

Central British Mission President

★ Gladys M. Jones of the Worcester Branch, Central British Mission, started her travelling for the Church when she journeyed 26 miles by train to be baptised at the Handsworth chapel on Aug. 29, 1953.

Since that time she has travelled thousands of miles in the service of the Lord. She is now president of the Central British Mission Relief Society.

She served as a local missionary from February 1956 until December of that same year and has worked in the branch Primary and district Junior Sunday School.

When Sister Jones was called to serve as secretary to the Central British Mission Relief Society in September 1962, she told Sister Grace Cullimore, wife of the mission president, James F. Cullimore, that she would be happy to serve if "you will tell me if I make any mistakes." Sister Cullimore graciously replied: "Of course I will tell you of your mistakes, because I love you." Sister Jones has learned to minimise mis-

takes in her work in the women's organisation and has served with "love and kindness" as mission Relief Society president since November 1964.

Her husband, Harry W. R. Jones, is a member of the Central British Mission presidency. He and his wife are parents of Mrs. Kenneth (Gillian) Chapman and Elder Terence Jones.



MARJORIE SEYBOLDT

High Wycombe Branch, British South Mission

★ "Have you ever wanted a hobby that is fascinating, entertaining, does not take talent and can also be very profitable?"

Marjorie Seyboldt has asked this question many times as she has instructed Relief Society groups, friends and neighbours in the art of cake decorating. To see her creations, one realises that her hobby has become an art as have her cakes, panorama Easter eggs and lovely, little cradles made from Royal Icing. They are all beautiful creations.

Sister Seyboldt is the wife of Delbert E. Seyboldt, an American Air Force major stationed at High Wycombe, Buckinghamshire.

She learned to decorate cakes while stationed on Adak Island, a small island which is part of the Aleutian chain. To keep busy the servicemen's wives organised all kinds of activities. One was a cake decorating class to which Sister Seyboldt was invited to join. She wasn't enthusiastic at first,



Marjorie Seyboldt puts finishing touches on cake.

but after 10 weeks she was delighted to see what she could do.

"My husband and children thought I was an absolute genius. It is marvellous what just a little border and a flower can do to a plain, ordinary cake to make it look professional," she said. From this simple beginning she now demonstrates for Relief Society meetings and teaches classes in her home. She makes elaborate cakes of all kinds. Her first attempt at a wedding cake was so successful that she was even given a £3 tip because the customer thought the price was too low.

Cake decorating has offered Sister Seyboldt opportunities to be of service to many people. This has brought the greatest satisfaction. She has had students with serious personal problems who found an outlet for their feelings as well as a sense of accomplishment in learning to decorate cakes.

The mother of a defective child took the course from Sister Seyboldt.

Cake Decorator Finds 'Sweetness' in Work

By Gwen Cannon



**Cake is completed, and it was fun,
Marjorie smiles.**

She found satisfaction from feelings of deep depression in doing the work, and her husband was happy his wife had found something to take her mind off her problems. Another friend who had personal problems found new friends and developed a new pattern of living through learning to decorate cakes.

Wherever the Seyboldts have lived there have been Church building funds, and Sister Seyboldt has contributed many hundreds of dollars to these funds from the proceeds of her hobby. On many occasions she has given the entire amount received from the sale of cakes, and from her classes to raise funds for a new chapel.

"Anyone can decorate a cake," Sister Seyboldt says. These are her instructions:

"You can do anything in cake decorating with five tubes. First, and most important, is the star tube. This not only makes cute, little stars, but by putting a different colour icing in the middle it makes a dainty little flower. This is also the tube to use for borders. This is done by going up and down or zig-zag in and out.

"By putting pressure at one end and

then releasing the pressure, a beautiful shell border can be made. If you purchase the very inexpensive cake decorating books, you can learn all the fancy borders.

"The next tube is what I call a flower tube. It looks just like a long slit. If you look at it carefully, however, you will see that it is wider at one end. All kinds of beautiful flowers can be made with this tube, from a sweet, little daisy to a graceful rose. Next, is a tube that makes leaves, and of course, no flower is complete without leaves. There is a tube which can be used for 'writing,' and it also makes the stems for the flowers. The last tube is the one which makes flowers by just squirting with the tube. Simple, isn't it?"

Decorating Icing

1 pound sifted icing sugar

7 tbs. Spry

4 tbs. milk

Food colouring as needed

Mix the icing until smooth with a spoon. If you use an electric mixer the icing will form air bubbles and spoil the decorations.



Carolyn Cannon, 5, peeks into Easter egg made by Sister Seyboldt.



OLIVE M. TURVEY

Counsellor Gains Joy Through Service

★ Olive M. Turvey, first counsellor in the Central British Mission Relief Society presidency, has been a member of the Church since July 8, 1956.

Since she and her husband were baptised, she had been a Primary president, Sunday School secretary and teacher, Midlands South District Relief Society president and also branch Relief Society president.

Her husband has served in the branch presidency for 10 years. He was branch president during the construction of the Northampton chapel. A Church builder lived at the Turvey home for three years while the chapel was being built.

The Turveys have two sons, Howard, 16, a Teacher in the Aaronic Priesthood and YMMIA secretary, and Martin, 6, who "thinks Thursday is a nice day of the week because he goes to Primary."

"As a family in the Church we have made much progress in understanding each other better and in our desire to help others," Sister Turvey said.



RITA GRAHAM

Welsh Leader Directs Projects

★ Relief Society work in the Wales North District of the Central British Mission continues to be effective as it is in other areas of the British Isles.

Members have been making cakes and aprons for sale and have sold knitting wool received at no charge to the Church, according to Rita Graham, president of the Wales North District Relief Society.

Sister Graham, who has been a member of the Church four years on June 1, is the wife of Ernest Graham, West North District Sunday School superintendent. They have six children. A son, Robert, served a building mission.

A member of the Relief Society just a week after she was baptised, Sister Graham was responsible for the organisation of the Primary in Chester.

In addition to her Relief Society responsibilities, she now serves as a Sunday School teacher.

Women Produce Filmstrip

★ Much has been accomplished in the work of Relief Society during the administration of Mary Elizabeth Brookes in the Irish Mission.

She has served as Belfast District Relief Society president and as first counsellor to Sandra M. Covey, formerly president of the Irish Mission Relief Society.

Sister Brookes was responsible for a garden fete held at the mission home in Belfast and which produced £375 to be shared by the branches.

The first temple trip in the British Isles was organised for the Relief Society sisters as a group. She was also in charge of the production and writing of a filmstrip entitled "Dressmaking for Beginners" which was shown at the three regional Relief Society Conferences in May.

As mission Relief Society president, Sister Brookes has developed practical helps with demonstrations involving Relief Society sisters.

From her experiences as a branch Relief Society president, she gained ideas for leadership meetings. As president she spent many hours working with the Relief Society members in preparing an old house for use as a chapel. They pulled down partitions, re-decorated and made curtains. Money for the building fund was raised by making tarts, cakes and pies at home and selling them in a stall in a Bangor market.

All-day homemaking meetings were introduced. Different sisters prepared the lunch, using their most economical recipes. Sister Brookes and members of the Relief Society organisations

have also catered for many activities.

At an annual seminar Sister Christine Robinson, formerly supervisor of the British Mission Relief Society, saw some of the demonstrations and asked that "Dressmaking for Beginners" be produced on tape and film for the conferences.

Sister Brookes and her husband and children were taught the Gospel by two



MARY ELIZABETH BROOKES

Mormon missionaries. She recognised the merit of the Relief Society programme and the way she could show her devotion to the Lord and His children. She was welcomed at her first Relief Society meeting and felt "at home."

The Irish Mission salutes Sister Brookes for her dedication to the Relief Society programme, concern for other Relief Society members, her love for the Gospel and her efforts to achieve a greater standard of excellence.



VERA LEE

A Story of Personal Development

★ It was a bitter cold day in February 1953, when two missionary sisters trudged up the snowy walk to the home of Vera Lee.

Because of her timidity, Sister Lee was hesitant about leaving her house to associate with people and so was reluctant to talk with the missionaries when they called. But she eventually took them into her home and into her heart. Nine months later she and her two sons, Clinton and Barry, were baptised.

Sister Lee's personal growth and development in the past 14 years is an example of what the Church does for individuals. Soon after her baptism she was appointed first counsellor and later president of the Southend Branch Relief Society. She has been president three different times in addition to serving as chorister, theology class leader (now spiritual living) and 13 years as a visiting teacher. She has also worked in the Sunday School, the YWMIA and in 1960 became president of the latter organisation. She has also

been a Mia Maid and Laurel teacher.

However, she has particularly enjoyed Relief Society work. In 1958 Sister Lee became first counsellor to Laura Dunn in the London District Relief Society presidency and then served in 1959 as theology class leader on the London District Board under the direction of Mertyle Wentworth. On Jan. 20, 1962, she was called by Pres. George Mosdell to work as Relief Society president of the newly formed Essex District. She currently holds this position in addition to serving as Relief Society president of the Southend Branch, and as a visiting teacher, chorister and MIA drama director.

There are presently four generations of the Lee family in the Church, including five grandchildren. Sister Lee's son, Clinton, is now president of the Southend Branch, while Barry is presently living in Canada where he was married in the Cardston, Alberta Temple. He has served a work mission for the Church.

They Planned, Worked, Saved For Convention

By Muriel Cuthbert

★ Excitement mounted in the British Isles during the past few months as Relief Society sisters prepared for conferences in Manchester, Edinburgh and London.

Various projects were conducted to raise money to enable members to attend the meetings, including bring

and buy sales, jumble sales, concerts, dances, talent money, and film shows. Generally speaking, the events were successful.

There was a wonderful spirit among the Relief Society women at the conventions which began at Manchester May 20. Many of the sisters were able to renew friendships which they had made on the Singing Mothers tour in 1961. Much instruction was given at the meetings, new ideas were received and everyone left the sessions determined to work more diligently in their wards or branches.

One of the women who was enthusiastic about the conferences was Sister Megeny of the Birmingham Ward who has been a member of the Church 16 years and a Relief Society president since last Christmas. She had looked forward to attending the conferences and seeing Sister Belle S. Spafford again and the General Authorities. It was a wonderful experience and I gained a great deal to help me in my calling, she said.



EMMA PEARS
Hucknall Branch

Emma Pears of the Hucknall Branch has been a member for more than 50 years. Nothing could have kept her from attending the conference. Last year Sister Pears underwent major surgery, but she still attends many meetings. She is a former Relief Society president and participated in the Singing Mothers tour. She particularly looked forward to the opportunity of singing and to meeting old friends. May Fletcher, also of the Hucknall Branch, is the president and she anxiously looked forward to the



SISTER VICE
Leicester Ward



RHODA TINSON, LENA ADAMS
Nottingham Ward

opportunity to see the authorities and to meet many of her friends.

Relief Society brought Lena Adams and Rhoda Tinson a friendship that has lasted more than 40 years. Both have been presidents in the past and are both members of the Nottingham Ward. To raise funds for their travelling expenses, they baked bread and cakes which were sold at their weekly meetings. Both are excellent cooks, and Sister Adams has frequently given cooking demonstrations to other Relief Society members. Sister Tinson

has enjoyed knitting sweaters for missionaries and other members of the Church. The two Relief Society sisters were happy with the new ideas and techniques learned at the conference.

"I wouldn't have missed this convention for anything," exclaims Sister Vice of the Leicester Ward who joined the Church in 1915. She was a Relief Society president for 22 years and 3



ANNIE MARTIN
Eastwood Ward

months. She is now in her seventies and is still very active in the organisation. She keeps strong and healthy by swimming. She greatly admires Sister Spafford for her leadership ability.

"Sister Spafford has been just like a mother to us all," said Annie Martin of Eastwood Ward. Sister Martin has been a member of the Church 51 years and

has served a full-time mission.

As second counsellor in her district Relief Society presidency, Vera Glynn of Northampton anticipated the opportunity to attend the convention to learn new ideas for work meetings.

"Sister Spafford certainly radiates the spirit of the Gospel and her love for the sisters," Sister Glynn said.

Florence Asher

Leicester Stake Secretary

★ Not many sisters in the British Isles can claim the service record of Florence Asher of Nottingham. For the past 11 years she has been Relief Society secretary, serving continuously

for three district presidents and one stake president.

A loyal worker, Sister Asher has achieved perfect ratings on her annual reports for the last two years, and before that they were classed as excellent or good. She has always studied carefully the instructions in the handbook and all bulletins regarding reports. This devotion is carried through in all that she attempts to do. She ranks among the highest in the percentage of visiting teaching done in the stake the last five years.

She is married to Albert Edward Asher who is the assistant stake clerk. They have two children, Ronald, who is studying at Manchester University, and Eileen who attends the Bilborough Grammar School in Nottingham. The family was converted to the Church 17 years ago.

In addition to serving as the stake Relief Society secretary, Sister Asher is also a Primary and an MIA teacher.



B. Hilda Storer presents gift to Florence Asher for service.

'Conferences Fulfillment of Dream'



IRENE GREEN

★ "After attending Relief Society general conference in the Salt Lake Tabernacle I wished that all our Relief Society sisters in Great Britain could have the same experience.

"Conferences held in England and Scotland during May were a fulfillment of that wish."

Irene Green, formerly Southwest British Mission Relief Society president, made this statement.

Apart from possibly literature and social science, Sister Green has held positions in nearly every area of Relief Society work since her conversion to the Church 20 years ago.

"These assignments have helped me, and it is amazing that although the Church is growing all the time there are still jobs for everyone," she said. The Green's daughter, Jasmine, who is attending Brigham Young University in Provo, Utah, is a visiting teacher leader. Brother Ronald E. Green is a counsellor to Pres. Ray H. Barton, Jr., of the Southwest British Mission.

His wife pointed out that since joining the Church she has seen growth in the presentation of Relief Society lesson materials, in record keeping procedures, and improvement in the articles made during work meetings.

"Most important," however, "has been the growth of individuals." Before becoming a member of the Church Sister Green had experiences in the Relief Society, having attended cottage meetings with her mother. She recalls meetings being held in small cottages. She also remembers the efforts of Relief Society women in Great Britain who were happy to contribute money for the construction of the Relief Society Building in Salt Lake City.

"I never dreamed that I would have the privilege of seeing the building from the outside, yet alone the inside, and to meet Sister Spafford (Belle S. Spafford the general president) and her counsellors and to feel the pulse of Relief Society," Sister Green added.



Sheila Leach Completes Service

★ Sheila Leach of Colchester, Essex, has served in the Relief Society for more than eight years.

She first worked as secretary with Sister Hearsum, president of the Colchester Branch Relief Society. Later she was called as first counsellor in the branch organisation. In addition, she was first counsellor in the district in 1961.

When the district was divided she continued in this position. On Oct. 16, 1962, she was set apart as president of the Colchester Branch Relief Society and served in that capacity until her release on Oct. 24, 1965 when she was called as British Mission Relief Society president. Part of this time Sister Leach also served as first counsellor to Sister Packe in the Ipswich District.

The love that she has shown for Relief Society work was felt by sisters in the mission. They were encouraged to be better wives and mothers through the example she set in the educational aspect of Relief Society work.

Sister Leach is the wife of Pres. Alfred George Leach, first counsellor to Pres. Reed E. Callister of the British Mission.

After serving for one year as mission Relief Society president, Sister Leach was released to await the birth of their new son who was born March 6, 1967. She and her husband are parents of two girls and two boys.

Work Counsellor Uses Ingenuity

★ The British South Mission Relief Society is fortunate to have E. Maud Bentall as its work counsellor.

Sister Bentall radiates a spirit of enthusiasm. No assignment is viewed by her as impossible to fulfill with prayer and guidance from the Lord. To her, each calling is an adventure and a stepping stone to greater achievement.

The Leigh Park Branch, the Portsmouth District and the mission have appreciated her services as work counsellor.

Sister Bentall is the wife of Leigh Park Branch Pres. Jack K. Bentall and they are parents of three school-age children.

She uses ingenuity to acquire funds for worthwhile projects. Jumble material is washed, unpicked and used for workday sewing. The branch recently made 600 per cent profit from the initial outlay for the bazaar.

Sister Bentall says that next to prayer, her greatest source of strength comes from visiting the temple. She



E. MAUD BENTAL

is also interested in doing genealogical work.

The sale of her apple turnovers provides needed funds to supplement branch and district projects. Missionaries and other members of the Church enjoy her cooking.

Funds Donated For Travel Costs

★ Members of the Midlands South District Relief Society in the Central British Mission were anxious to attend the convention at Manchester.

They were pleasantly surprised to receive 5s. back from £2 5s. previously contributed for the London conference, according to Dorothy Thorpe, Relief Society district president.

A few sisters in the district then donated the 5s. to help those who were having difficulties in raising the money to make the trip.

The district also held a bring and buy sale at leadership meeting, but the

most successful project was a social evening at Northampton chapel. Refreshments were donated by sisters in each branch. Total amount raised was £10.

Sister Thorpe has been a member of the Church since Dec. 13, 1957. She was baptised at the Wythenshawe chapel in Manchester.

She had previously been a member of the Relief Society and served as secretary for one year. She decided to join the Church during an officers' and teachers' meeting in which a discussion was taking place on improvement, of the auxiliary organisations and ways of increasing attendance.

"The thought came to me," Sister Thorpe recalls, ... "I wasn't even a member and so for the rest of the meeting I sat and thought about the Church. I couldn't find one good reason why I shouldn't be baptised. The next night I surprised my husband and the missionaries by telling them I would be baptised."

Brother Thorpe is a counsellor in the district presidency. The couple's eldest son, Ian, is 21 and an elder; Adrian is 16 and a teacher, and Graham, 13, is a deacon.



DOROTHY THORPE

Cooking?

It's Fun, Cateress Says



ROSE NORTON

★ The High Wycombe Branch Relief Society has felt privileged to have Rose Norton join their ranks. She is an expert cook and a trained cateress. She has given the branch Relief Society demonstrations on some of her fine recipes and has taught the women techniques for never-fail baking.

Sister Norton has always enjoyed cooking. She was born in London and was a member of a large family. Cooking was her father's hobby. At Christmas time he would prepare all the food for the family feast and the children would watch with fascination, helping when they could. Sister Norton said, "He decorated a cake like a piece of lace, and yet he was a master builder who was used to working with bricks."

As Sister Norton matured she decided that cooking would be her profession. She attended the Hoves School of Cooking at Brighton, Sussex. There she perfected her techniques and became an expert cateress. When she finished her training she worked and has described her most interesting job as the cateress for the Mayoress of Worthing. "It wasn't work," she declared, "I enjoyed it." She was responsible for all of the preparation and serving of the food at the social functions of official nature for Worthing. She had a staff to assist her, but it was not unusual to work all night to prepare for a large party.

She married at the beginning of the war and lived in Sutton, Surrey. She gave up cooking professionally to take care of her husband and the two sons that were eventually born to them. Her family became the focus of her life. Unfortunately, her husband became very ill and for seven years Sister Norton cared for him before his death two years ago. Her sons were, by this time, grown and married. Sister Norton was alone. She took a full-time job in an office to keep her occupied, but found that loneliness and the feeling that her life was over became almost unbearable. She said, "I prayed to die."

One day she came out of her office feeling that she could not go on. She went across the street to an employment agency. She had no intention of

going, but said, "I was led there, I believe." She went in, feeling a desperate need to talk to someone and met Brenda Higham, a member of Epsom Ward, sitting at the desk. She told her her story, requesting a position in which she would be "needed." Her husband was dependent on her for so long that she was lost without someone whom she could serve. Sister Higham sensed that her visitor's need was not just for employment, but for answers to life's questions as well. Sister Higham told her that she was a member of The Church of Jesus Christ of Latter-day Saints and that this religion would probably help her. She asked if she could send some missionaries to her home. Sister Norton consented and two lady missionaries, Luella Teerlink and Joyce Sandstrom of the British South Mission, came to her home. They visited with Sister Norton many times and taught her the Gospel. She was baptised Nov. 19, 1966.

In the meantime she had accepted a

position as housekeeper in a home in Beaconsfield. This seemed to be an answer to her prayers as well, as this home required someone to care for a motherless 10-year-old boy. She had found someone who needed her.

"In finding the Gospel everything seemed to lift from my shoulders. It was wonderful," Sister Norton said. She knows her prayers were answered and is convinced that she was led to the agency where Sister Higham was working for just that one day. She says, "If you pray, God will give you help." She is a devoted member of the Relief Society in High Wycombe. She enjoys the companionship of the sisters and the lessons that are taught. In the Relief Society women of the Church are "... drawn together like a family. "I have never seen so many people with such inward happiness." This spirit of Relief Society has become a part of Sister Norton.

Some of her recipes and household hints follow:

GINGERBREAD

★ Sister Norton says that this is real "old fashioned, English gingerbread." It is delicious, too!

8 tbs. flour
2 tbs. golden syrup
1 tbs. black treacle syrup
 $\frac{1}{4}$ lb. margarine
2 tsp. ginger
1 tsp. spice
1 tsp. sugar
1 tsp. bicarbonate soda
1 cup boiling water
Pinch salt

Sift flour, ginger, spice, sugar into basin. Warm the margarine and add syrups. When melted, add to dry ingredients. Dissolve bicarbonate of soda in boiling water and add to the batter. Put in a small meat tin that has been greased and bake at Mark 2 or 300 degrees on the middle shelf of the oven.

LEMON CURD

8 oz. castor or loaf sugar
2 eggs
Rind of 3 lemons
Juice of 2 large lemons
1 oz. fresh butter or luxury margarine

Grate the rind carefully, removing just the yellow "zest" but none of the white pith. If using loaf sugar, rub this over the lemons until all the yellow has been removed. Squeeze the juice from the fruit. Put all ingredients, except eggs, into double saucepan or basin over hot water and cook, stirring from time to time until the margarine and sugar have melted. Add the well-beaten eggs and continue cooking until the mixture coats the back of a wooden spoon. Pour into jars and seal.

CHOCOLATE ECLAIRS

2½ oz. butter or margarine
½ pint water
2½ oz. self-raising flour (do not sift)
2 large eggs or 3 small ones

Mix in saucepan the butter and water. Boil until butter is melted. Add flour all at once and beat until it forms a ball and comes away from the saucepan. Allow to cool slightly. Add eggs one at a time. The batter separates when you add the eggs, but beat until smooth after each egg. The batter should be a piping consistency. (You should be able to "pipe" it through a pastry bag.) Pipe out small eclairs about 2 to 2½ inches long on an ungreased baking sheet. Bake at Mark 6 or 400 degrees for 25 minutes. When you remove them from the oven, be sure that they are firm. Cut in half to allow the air to escape and cool. Fill centres with whipped cream and ice with chocolate icing.

CHOCOLATE ICING

2½ cups icing sugar
1 tbs. cocoa

Mix enough warm water to make a very stiff consistency. Place over a pan of boiling water to soften.

HOUSEHOLD HINTS

Pastry Tube

Sister Norton suggests that a handy pastry tube can be easily made by cutting a grease proof bag in half.

Cut off the corner.

Fill with pastry dough and you are ready to "pipe" out eclairs.

Flower Holder

Sister Norton has found that putting damp sand in a large vase and pressing it firmly serves as a useful flower holder and will keep greens and cut flowers fresh for a long time.



THE CITY

The first engines splutter and choke into being,
Buses crawl from the terminus in sleepy lines;
From where I stand I am seeing
Them, taking the workers to the mines.

Small lights flicker on all around,
The night-watchman his last round is making;
In the street starts a low hum of sound,
Behold: a city is waking.

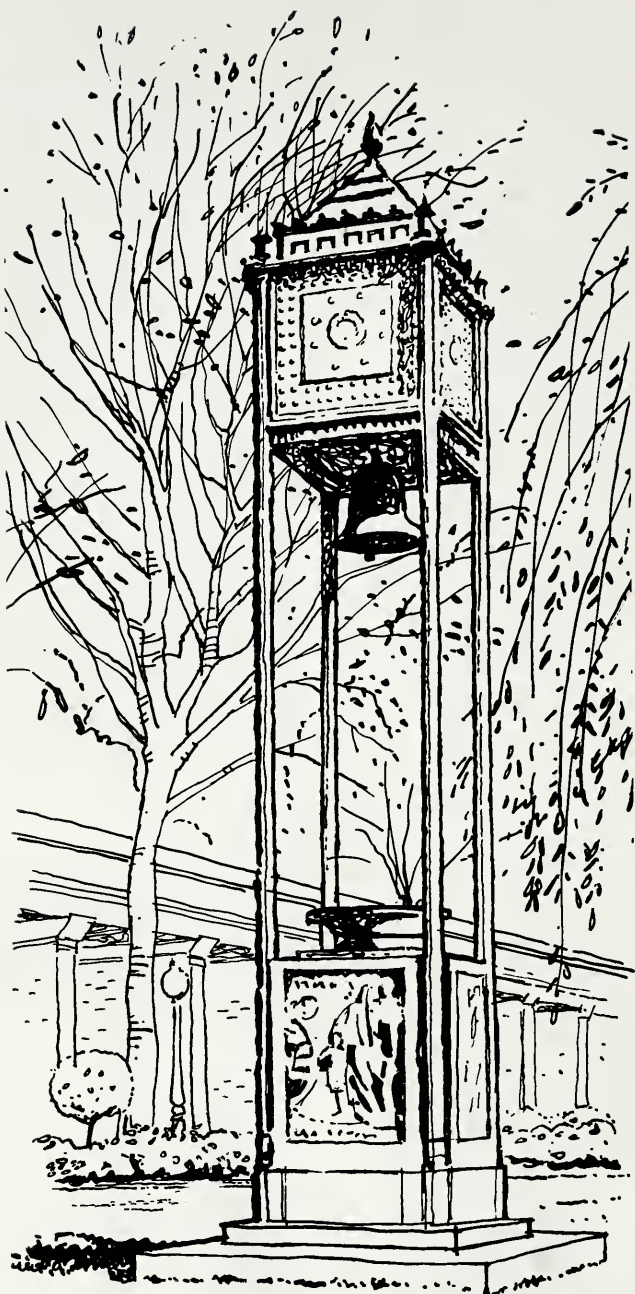
Slowly the hum becomes a roar,
A rising tumult of noise and sway;
A deluge of traffic begins to pour
Into the city; so starts the day.

Now I'm borne along in a sea of faces,
The pavements throb and ring with sound,
Thousands of feet are running races
To shops and offices all around.

Gradually the great throng is diminishing,
The noise of the traffic begins to fade,
So begins the end of the frenzied rushing
And homeward bound is the cavalcade.

The last of the children are called from play;
Up comes the night, stealthily, creeping,
As here I stand at the close of day,
Behold: a city is sleeping.

—Susan Watkins, 15,
Youngest member,
Ulverston & Barrow Relief Society



RELIEF
SOCIETY
IN ACTION

Relief Society Memorial Campanile, Temple Square

Visiting Teaching — 1967

★ The scene? A little rented hall in Kendal, Westmorland, in the Lake District of the North British Mission.

Dressed in Pioneer costumes to portray visiting teachers of the early days of the Church, two Relief Society women greeted guests at the door.

Although there weren't more than 30 present, including visitors, the same spirit, warmth and friendliness which has characterised the Relief Society since its organisation 125 years ago was there.

It was the district's April 22 Visiting Teachers' Convention.

The Relief Society's colours of blue and gold were used throughout the decorative scheme. The refreshment table was draped with a deep blue tablecloth. Tall brass candlesticks containing bright blue candles and a clever arrangement of blue and gold serviettes formed the centrepiece. Serving dishes were of old English brass and copper. Each branch had contributed delicious delicacies to the refreshments, including tempting home-made cookies and cakes with attractive toppings and fillings, delicious sandwiches and a great variety of savouries.

Delightful floral arrangements, contributed by Eileen Watkins, the district Relief Society president, were blooms of blue iris and yellow daffodils, spring twigs, and lovely green shrubbery in brass and copper vases. It all gave the atmosphere of an old English cottage, according to Dorothy Shorrock of Blackburn, Lancs.

The walls of the hall were decorated with pictures and posters emphasising the convention theme, "Let Visiting Teaching be the Treasure in Your Life." A large blue and gold chest filled with sparkling jewels was located in the centre of the platform. Ribbon streamers from the chest were attached to small cards illustrating the most precious "jewels" to be gained through visiting teaching and other Relief Society service.

"The convention programme, directed by Sister Watkins, was inspirational. There were many tear-dimmed eyes as we listened to talks, poems, songs and testimonies and felt the spirit of our work at the gathering," Sister Shorrock said.

A beautiful silver cup trophy was displayed. It will be periodically presented to the branch which achieves the highest percentage in visiting teaching. It will be engraved and known as the Revon Porter Cup in memory of a former lady missionary by the same name who served as district Relief Society president in the Lake District. Sister Porter, who worked diligently in the Relief Society and gained the love and respect of sisters in the district, died shortly after returning to her home in America. The silver cup was presented to the Morecambe Branch Relief Society for its visiting teaching record so far this year. It was accepted by Sister Baines.

At the conclusion of the programme, Sister Watkins presented each visiting teacher with a beautiful red rose. Entertainment items followed.

Raising Money? Huddersfield Ward Has the Formula

★ Back in January 1961 the bishop of the **Huddersfield** Ward, Leeds Stake, called a meeting following sacrament meeting to ask the support of Relief Society and other ward members on the construction of a new stake centre.

The following Tuesday the Relief Society president met enthusiastic response from members when she asked if they would like to make a contribution to the building. There weren't too many members in the group. Some wondered how they would proceed, but after some discussion they agreed on a figure of £25 to be raised and given as a surprise to the bishop.

One of the members offered to make cream meringues and sell them after the next Relief Society meeting which netted 9 shillings. Sisters then looked forward to buying cakes and other items. Orders were even taken for meat pies. Funds began to grow.

A tablecloth was given to the group and members were each charged 1 shilling to have their name embroidered on the cloth. They also saved 3d. pieces, sold clothes to each other, knitted cardigans, and did crochet work. In addition they were given 2/6d. and asked to double it in a project of their own. The £25 was soon raised so they decided to boost the amount to £100 which was raised within 12 months. Eventually £12 interest was gained through deposit of the money with the local Building Society.

Gratified with the efforts of 36 Relief Society members, the presidency prepared and served a chicken dinner. Following the meal a beautifully embroidered tablecloth was auctioned. More than £7 was raised. Soon afterward a fish and chips supper was cooked by two sisters in the ward. This event netted a profit of 30/-.

Delighted that her birthday was on the same day as that of President David O. McKay, the Relief Society

president decided to celebrate with a party Sept. 8, 1961, to which all were invited by personal invitation. Food was provided by the sisters, and the Relief Society president baked the cake.

At a cake cutting ceremony the president announced she would contribute one shilling for every year of her life to the building fund. Members also made donations. With the latter event the Relief Society women had reached their goal of £100 and decided to present a cheque for the amount to the bishop following sacrament meeting the next Sunday.

But before the contribution was made, sisters in the ward realised that the money, although it would substantially help build the fund, was still a small amount in comparison to the

required money for the new stake centre. So, they decided to continue raising money by each paying one shilling per week. An additional £128 was raised. By November 1963, the fund had climbed to £228, and the money was available by the time building missionaries arrived. It provided needed funds for the missionaries and the Saturday lunchtime meals for workers at the building site.

All projects sponsored by the Relief Society were held at times which permitted regular Relief Society functions to continue as scheduled.

Although the money was a boost to the building fund, the real blessings came in the love and companionship which existed between women in the ward in their projects.

WE ARE SOWING

**We are sowing, daily sowing
Countless seeds of good and ill,
Scattered on the level lowland,
Cast upon the windy hill;
Seeds that sink in rich, brown furrows,
Soft with heaven's gracious rain;
Seeds that rest upon the surface
Of the dry, unyielding plain.**

**Seeds that lie unchanged, unquicken'd,
Lifeless on the teeming mold;
Seeds that live and grow and flourish
When the sower's hand is cold.
By a whisper sow we blessings;
By a breath we scatter strife;
In our words and looks and actions
Lie the seeds of death and life.**

—Anonymous

125th Birthday Celebrations

Newcastle-under-Lyme Branch



Newcastle presidency, from left, Gladys Latham, Doris Wiggins, Beryl Key, Agnes Heath and Mildred Hardy.

★ Words of the Saviour, "Come Follow Me," were the theme for the **Newcastle-under-Lyme** Branch Relief programme in the Central British Mission which commemorated the 125th anniversary of the founding of the Relief Society.

The cultural hall of the branch was scene for the event which included music, talks and recitations. A short sketch, "The Gift," which featured the history of Relief Society and its place in the lives of women today, was presented. More than 90 women attended the programme.

Participating in the skit were Elsie

Smith, Ellen Longshaw, Ivy Oldham and Beryl Chomyn. Narrator was Beryl Key. Glenys Rowley conducted a singing mothers chorus in a selection of sacred songs.

Relief Society members assisted in decorating the hall and preparing refreshments in addition to their participation on the programme.

The theme was displayed on the walls of the cultural hall to show how charity and service are integral parts of the Relief Society. Included on display tables were visual aids which featured the Relief Society lesson

departments, the worldwide sisterhood of the Relief Society and the pioneers who ushered in the work of Relief Society. Many articles made in work meetings were also displayed. Spring flowers, painted in water colours by Lucy Collins, were attached to the tablecloth of the refreshment

table. The centrepiece was an arrangement of blue and gold flowers.

Sisters wore dark skirts and white blouses for the occasion and a favour in the form of a knot to signify the unity of love found in the organisation. The favours were labelled with the motto, "Charity Never Faileth."

Thames Valley District

★ Relief Society members of the Thames Valley District planned a special programme to celebrate the 125th anniversary of their organisation by the Prophet Joseph Smith.

All nine branches of the district took part. More than 100 guests watched the presentations, including British South Mission Pres. Don. K. Archer and his wife, Virginia Archer; Olive Perry, mission Relief Society president; Loren A. Stoddard, second counsellor in the mission presidency, and Peter Brighty, district president.

First item on the programme was a short play, "Out of the Past," presented by the **Reading Branch Relief Society**. Sisters from each branch then portrayed a former president of the Relief Society General Board.

A large gold frame, decorated with gold flowers, was made especially for the occasion. The enclosure, made to resemble a cameo, "framed" each president who wore appropriate clothes of her day. Details were given of her life and accomplishments made while she was in office.

Relief Society sisters went to a great deal of effort to make the presentation as authentic as possible. A beautiful crinoline gown was made by Addlestone Branch for the individual who portrayed Emma Hale

Smith. Several of the women had their hair styled similar to the period of the presidents. Following the programme a buffet party was held. Varieties of delicious food were prepared and served by the district Relief Society presidency, including a large birthday cake which was appropriately iced in yellow and blue.



Valerie Pine as Zina D. H. Young.

Eastwood Ward

★ **Eastwood Ward Relief Society** held their anniversary party on March 20. The programme consisted of a talk on the organisation of the society by Annie Martin; readings by Sarah Potts; Kathleen Martin sang a solo, and Glenda Leach recited a poem. The guest was Mrs. Jessie Oates who also rendered two poems. Refreshments were all home-made and were prepared and served by the sisters.

In the same ward an Easter social and bonnet parade was a great success. Mabel Hill, Joy Dunn and Brenda Mellors were responsible for the organisation, and the games and refreshments were enjoyed by everyone. Prize winners for the best bonnets were Stephen Mead and Valerie Lamb in the under 7 section, and Jennifer Aldred, under 14. Glenda Leach and Eva Wild shared the honours in the adult class.

Crawley District

★ A birthday celebration for the Relief Society was held March 18 at the Crawley Chapel in the Crawley District of the British South Mission.

Crawley Branch members presented the skit, "The Gift," a story about the founding of the Relief Society by the Prophet Joseph Smith. Members of other Relief Societies in the district provided background choir music for

the presentation.

Following the dramatic presentation, members of the district Relief Society held a testimony meeting. A dinner was then held for those who attended the leadership meeting. The Relief Society birthday cake was decorated in blue and gold. It was decorated by Sister Laycock, Crawley District Relief Society president.



Members of the Crawley District Relief Society and partners at birthday dinner.

A STITCH IN TIME . . .



Patricia Klein shows articles made from shirts. Bashful daughter stands by.

★ Patricia Klein, magazine representative on the Southwest British Mission Relief Society board and work counselor in the Bristol District Relief Society, has a motto:

Never throw any article of material away which may be used for some other article of clothing. Her economical policies have resulted in

savings for the Klein family budget, and the re-made or newly-made articles of clothing please her husband and children.

The Relief Society worker suggests the following uses for a shirt which has been worn out around the neck and on the cuffs:

For babies: a romper suit, embroidered; shirts for toddlers, and dresses. School-age children: shirts for boys and girls with either long or short sleeves; girls, two to five years old: pinafore dresses, embroidered and laced, to cover their pretty clothes. They can be worn without dresses underneath during the summer.

For girls: petticoats, trimmed with lacing and embroidery; women, blouses. Other miscellaneous uses include backing for crocheted or quilted pram covers, handkerchiefs, doilies, and pram cushion covers.

"The list of articles to make from a shirt is endless. Perhaps you can think of some original ideas. It is a good way to teach sisters in work meetings the art of needlework and build their confidence in cutting and sewing so they may work with better materials. It can be done," Sister Klein said.

BROTHERHOOD

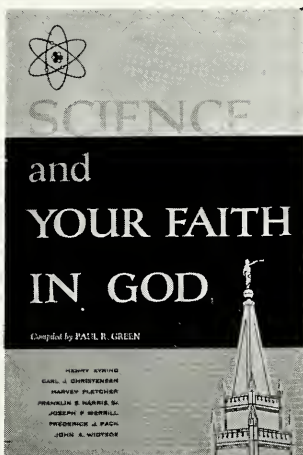
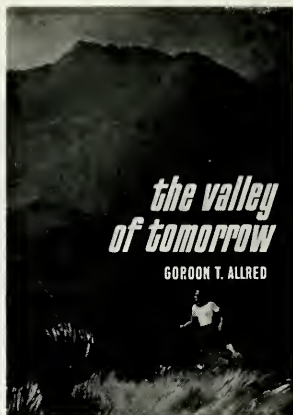
"The only unhappy man is the one who cannot learn to love and enjoy his fellow man."
—John A. Widtsoe

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Creativity

Peter Houghton

Birmingham Ward, Leicester Stake

★ Christians of other denominations would be surprised at the inclusion of creativity as a virtue. At best they would consider it a phenomenon of the better life. A psychologist would maintain that the expression of the creative part of ourselves is necessary to our greater happiness. And yet it has been the creative genius of man that has been responsible not only for the great beauty of some of his achievement but also for the great advances in his living from the primitive to the modern world.

Our creativity is our personal uniqueness. It is the sum of our experience; and, if we take the time and make the effort, we produce our own personal variation. We can make our own unique contribution to humanity.

Who can be Rembrandt or Goya? Who can reproduce the genius of Shakespeare, Milton or Dante? Who can conceive the music of Beethoven, Mozart, Elgar or even the modern beat groups? Each modern beat group differs in style from the others. We each add our own stamp of originality

in our contribution to the world. When I consider the people who have worked in my office, I can see the difference in the way they do their work. Each one will bring to a task an expression of himself.

To be creative is not just to vary, but to vary with originality. In psychology Freud is a great figure because he varied the existing procedures of psychiatry by the observation of facts which led him to produce a new system or method of approach to the subject. We cannot all be as creative as Freud, but we can learn to make the most of the talents and insights we have.

Mormonism stresses the importance of education, of using our talents to the full extent of our ability. We see this idea as a divine expression of will. God wishes us to live up to the creative abilities He placed in us. Much of the MIA programme is designed to give us the opportunity of creative self-expression.

We also **want** to express ourselves. Have we not all felt that vague, un-

happy sense of frustration when we cannot be what we really want to be? Most of us feel it from time to time. It is perhaps our surface awareness of the inner struggle to find ourselves and express ourselves in the world. It is our personal uniqueness seeking expression.

Society seeks to help us to be creative. Modern educational methods are helping children to find their own ways to express themselves. In the adult world, however, the specialisations of industry and the hard realities of earning a living often block our self-expression. Our jobs are often not creative but routine and boring. We sink into a kind of hopelessness that seeks escape only in the pursuit of pleasures. Dances, films, television, anything to absorb us and take us away from the unpleasant mediocrity of our lives. Only a few take up the challenge and do something really creative with their spare time.

We cannot blame society entirely. After all, we are society. We are the ones who are prepared to sink back into the easy life and refuse to give ourselves the challenge we need to develop ourselves. How many middle-aged people do we see with no real interests, living in a kind of hopeless boredom assuaged by television. The British are notoriously phlegmatic. "What we lack," said Jung, "is intensity of life."

To fulfill ourselves, to make our contribution to the world, to be really happy within our souls we must let ourselves live. We must grasp opportunities, think new thoughts, do difficult tasks and try to find the way to tap the urgent creative drive within us. Unless we do, we run the risk of becoming useless to ourselves and to others.

After all, what are we here for? As Mormons we believe we are here to

prove ourselves. So often we interpret this narrowly to mean only that we must obey the rules. So much more is meant. We are here to prove we can grasp the creative potential within ourselves and use it. How can we ever aspire to be God-like if we cannot be creative? God, after all, is the Creator. If we wish to aspire to the highest we must do what we can to show we have the creative zest as well as the wisdom to inherit His Kingdom.

People tend to think we can only be creative in art or literature but this is not so. Einstein was creative, engineers are creative, accountants are creative, sociologists, as well. Creativity is more the attitude, insight, originality we bring to life than the job we do. The opportunity for self-expression is available to all who grasp it.

Some of us may have taken wrong turnings. We may have chosen tasks which we do not enjoy, and which in so doing, petrify us. My advice would always be to try to do those things that give a sense of achievement and nobility. They are the tasks which will fulfill the deepest urges of our lives. They will require skills, as all creative activity does. Never be afraid of change and of learning new skills if the urge for change seems to come from the part of ourselves that seems most meaningful. If we really want to do a good thing, we ought to try to do it. If we do not we shall not escape the frustration and boredom and ultimate loss of hope that comes to those who do not grasp the opportunities of life.

The creative part of man is central to his happiness and compliments his need for love. To be creative is a virtue, because to express ourselves is to give our own unique gift to our fellow men and serves the deepest purpose for which God made us.

Have You Questioned



By Frank Paterson

Bishop, Hyde Park Ward

★ In a previous article it was suggested that the skill of a craftsman could perhaps not be considered to be artistry, but it was thought that the result of the craftsman's dexterity could have a quality closely akin to the product of an artist. Conversely, the artist can show a knowledge of the needs of the craftsman and, indeed, his work may call for an exercise in that which is demanded of the craftsman. Every good piece of sculpture is constructed like a building. It must have a firm foundation, balanced construction and planning of a nature that gives no fear of collapse of any part. The most pleasing result is usually to be seen when the artist is most skillful in his use of this knowledge. Another aspect of this relationship between artist and craftsman is that the artist can and does sometimes contribute to the purpose of that which the craftsman is called to produce.

Perhaps the one who has given most to architecture in this present era (that is as an artist as opposed to a designer) is Ben Nicholson. He was born into a family of painters active in the revolt against Victorianism just prior to 1914. It was not surprising that he, too, became a painter. His early years were most unproductive and by the age of 24 he had produced very little even though he had travelled considerably and started with works of great promise. He was at

this time attracted to the work of Cezanne and Wyndham Lewis, approaching them with an inquisitiveness that we should try to emulate when presented with that which we do not at first understand. To use the words of John Summerson, a biographer of Nicholson, "He was critically inquisitive, to understand why what looked like extravagant nonsense would be attended to by men less likely than most to suffer fools." Soon Nicholson's energy was released and at one time when working with his wife he produced three or four pictures a week. He achieved independence which despite his association with the painters and innovators of his day, was never compromised. Every canvas stands separate from the Paris background with never a quotation from another's work.

It should not be thought that Nicholson tried to influence people in their thinking, but he was acutely aware of his place in society. He wrote, "A different painting, a different sculpture, are different experiences, and it is only at the point at which a painting becomes an experience in the artist's life, more or less profound and more or less capable of application according to the artist's capacity to live, that it is capable of becoming a part also of the lives of other people, and that it can take its place in the structure of the world in everyday life."

Royal College Honours Mormon Medic

★ Dr. George E. Judd, a high councillor in Los Angeles Stake in California and a member of the board of governors, American College of Surgeons, has been elected to an honorary fellowship in the Royal College of Obstetricians and Gynecologists in Great Britain.

The honour will be conferred June 3.

Since 1939 Dr Judd has been very active in medical circles in the United States in addition to his Church assignments. He has been superintendent of the Sunday School in Hollywood Ward, has been active in MIA work and was an Aaronic Priesthood teacher.

From 1963 to 1964 he was president of the American College of Obstetricians and Gynecologists. From 1959 to 1960 he was president of the Pacific Coast Obstetrical and Gynecological Society. He is a member of the executive committee of International Federation of Gynaecology and Obstetrics.



DR. GEORGE E. JUDD

He has had at least nine technical articles in professional publications. In October 1963, his inaugural address, "Reverence for Life," given before the American College of Obstetricians and Gynecologists, was published in "Obstetrics and Gynecology," Vol. 22.

Fellows are elected with extraordinary care to the British society by a series of sub-committees. The society has all the dignity of a scientific parliament for over three centuries it has grown up alongside monarchy, government and the church.

(The June issue of the Millennial Star has been devoted mainly to news and features on the Relief Society. For this reason, some of the regular news items submitted to the magazine will be held for the July issue. News representatives throughout the stakes and missions should continue sending their material to Muriel Cuthbert, 26, North Road, West Bridgford, Nottingham.)



NEWS - NEWS - NEWS

Compiled by Muriel Cuthbert

MANCHESTER STAKE

Winners Named In Stake Speech Festival

★ Those who attended the Manchester Stake Speech Festival on Tuesday April 18 at the stake centre came away uplifted by the ideas expressed so aptly by young people of the MIA.

The standard of the talks was high, and those who had attended the event on previous occasions were impressed by the increased confidence and ability of many of those taking part.

The winners were: 12 to 13-year-old age bracket, Jean Riley, **Rochdale** Ward; 14-15, Valerie Wilson, **Whitefield** Ward; 16-18, Avril Weightman, **Manchester** Ward; open age group, a tie, Christine Weightman, **Manchester** Ward, and Edith Robinson, **Manchester South** Ward.

In the poetry competition there were many entries of high calibre. Winners: 12-13 years old, Rosemary Roberts, **Manchester** Ward; 14-15, Margaret Leah, **Ashton-Oldham** Ward; 16-18, John Cook, **Ashton-Oldham** Ward; open age group, Carol Kraus, **Manchester South** Ward.

★ The **Ashton-Oldham** Ward chapel was filled to capacity on April 20 when the Manchester Mormon Choir gave a goodwill concert of sacred music from 8 until 10 p.m. Chairs had to be placed in the aisles and the lounge was opened up to accommodate the many friends of choir members.

The mayor of Ashton-under-Lyme and her husband were also present, along with choristers from many of the churches in the district.

Everyone praised the singing of the choir and the soloists, Elizabeth Oswald, Laura Sinclair, Brian Ashworth and Frank Phillips. The choir was ably conducted by Mary Boswell, accompanied by Marian Saunders on the piano and Joseph Brown on the organ.

It was an uplifting and spiritual experience, and it created good will amongst non-members, many of whom stayed at the close of the concert to look around the building.

★ Thirty members of the **Ashton-Oldham** Ward enjoyed a chicken dinner prepared by members of the Relief Society. It was free to all who attended as a "thank you" from the bishopric. The thirty individuals had paid in full their budget assessment for 1967.

Entertainment was provided following the meal by Alan Boswell and Brian Ashworth.



"YOU'VE TAKEN MY ROPE!"

Man from Manchester appears to be jesting, hoping someone will bring a rope to his rescue during Easter hike in the Derbyshire hills. Group of 31 members of the Church from Manchester and Manchester South wards and their friends enjoyed sunshine and vigorous exercise during hike.

LEEDS STAKE

★ Some 300 saints and friends dined and danced at the Gold and Green Ball held recently at the Leeds Stake centre. A three-course turkey dinner was part of the evening's fare, and dancing "non-stop" to two bands. The decorations were a credit to the hard work of a team delegated to decorate the hall. Bob Mackley of **Wakefield** cooked and supervised the serving of the refreshments in the candle-lit restaurant.

★ **Bradford** Ward recently held another social in aid of the building fund. Pie and peas were the fare of the evening and the catering was left in the hands of the bishopric. They, like King Alfred of old, must have had their minds on other things, judging by the smokey flavour of the peas. Nevertheless, the evening was enjoyed by all.



A scene from the recent minstrel show presented by Leeds Stake.

★ It was "All Aboard the Show Boat" when **Leeds** Ward presented their new "Minstrel Show" at the stake centre in Huddersfield.

Their non-stop singing and gags, with a verve often found only on the professional stage, brought enthusiastic whistles and applause from the packed audience. Stake Pres. Dennis Livesey and his wife were both presented with the C.D.M. (giant size) for their services to the stake.

Already booked to present their show on engagements which will take them to churches of other denominations, the Leeds Ward is also rehearsing a new show with a western flavour.

★ The Leeds Stake MIA recently held an April Fools' dance at the Stake centre with the accent on fancy dress. All those present enjoyed a fun-packed evening with the "Big Disco Sound" and "Trad" for dancing. There was also lashings of food for the enjoyment of everyone.

★ Talent was the keynote of the evening when the first Quorum of Elders of the Leeds Stake set their stall out to entertain. Their show produced and presented in the stake centre was a steamroller of happiness calculated to flatten the blues. Laughter and song kept the rafters ringing long after the show was over.



LONDON STAKE



Pres. Joseph Hamstead, Pres. Joseph W. Darling, and Gerald G. Smith of Priesthood Missionary Committee chat after London Stake Conference session.

★ "May we realise the tremendous responsibility that rests upon us to be missionaries to those not of our faith," Pres. Joseph W. Darling of London Stake advised at stake conference meetings April 23.

President Darling who conducted Sunday sessions of the conference, spoke of the great missionary programme and the divinity and mission of the Saviour.

As members "we undertake this charge to be witnesses for God, and this witness is going forth among the nations of the earth," the stake president said.

Gerald G. Smith of the Priesthood Missionary Committee of the Church,

Marvin J. Ashton of the general superintendency of the Young Men's Mutual Improvement Association and Elaine D. Dyer of the Young Women's Mutual Improvement Association General Board of the Church in Salt Lake City attended the conference.

Brother Smith discussed the missionary programme and the challenge President David O. McKay has given to members to be missionaries.

"Each member of the Church is to be a missionary in some way or another. Love the Gospel enough that you will want to live it, share the Gospel with others, use missionary referral cards and live in such a way that your actions will substantiate your testimony," he said.

"Let's be mindful of the obligation that we have to help spread the message of the restoration . . . that others may find the peace and satisfaction we feel in keeping the commandments," Brother Smith declared.

In their addresses Sunday afternoon, Brother Ashton and Sister Dyer emphasized the importance of not conforming to present-day trends among young people.

"Have the courage to be different. It's not security to follow the crowd. Security is leading out and following what is right. Be a leader, a real leader and as you lead you will bring others with you," Brother Ashton counselled the youth.

Other speakers at the conference included Pres. Joseph Hamstead, Jnr.,

first counsellor in the stake presidency; Pres. Donald W. Hemingway, second counsellor; Peter Boulter, stake YMMIA superintendent; Pauline Doggett, stake YWMIA president; Elder Marius O. Evans, a London Stake patriarch; Elder William B. Christensen and Elder Earl R. Atwood, missionaries in the British Mission; Bishop Alfred A. Matthews of the Luton Ward and Merlin J. Harris, London Stake Mission president.

Willard L. Van Wagoner was sustained as a member of the stake high council; Percy James Martin, assistant stake clerk; Leonard Barber, president of the First Quorum of Elders; Anthony L. P. Frost, first counsellor in the First Quorum of Elders; and Janice Gardner, London Stake Girls' Programme secretary in the YWMIA.



Pres. Donald W. Hemingway, Marvin J. Ashton and Elaine D. Dyer of MIA General Boards and Pres. Joseph W. Darling after London Stake Conference meeting.

LEICESTER STAKE



Trevelyn Slater carries a double load at Second Quorum of Elders' outing at Kew Gardens.

★ Members of the Second Quorum of Elders took their families and 17 children from children's homes near Coventry and Walsall to the Royal Botanical Gardens at Kew, Saturday, April 15.

Families from the **Walsall** Branch Sunday School also made the trip.

After a very cold week the weather had warmed considerably so the two coach loads of children and adults had an enjoyable time at the gardens.

The hall was decorated in a farm-like atmosphere, complete with straw sticking from beams to assimilate a hayloft and a large log split with an axe.

The setting was arranged by William Cook and Ray Slater. The dance was sponsored by the stake MIA. The caller was Kenneth Clark, Midland area organiser of the English Folk Dance and Song Society, with music provided by Mrs. Peggy Cash and her band, "The Magpies." Following an enjoyable time of dancing, everyone was served a meal of hot dogs with onions and roast potatoes, prepared by members of Woodsetton YWMIA and cakes baked by Irene Preece.

★ On March 25 the cultural hall of the **Woodsetton** chapel was transformed into a barn for a dance.

BRITISH SOUTH MISSION

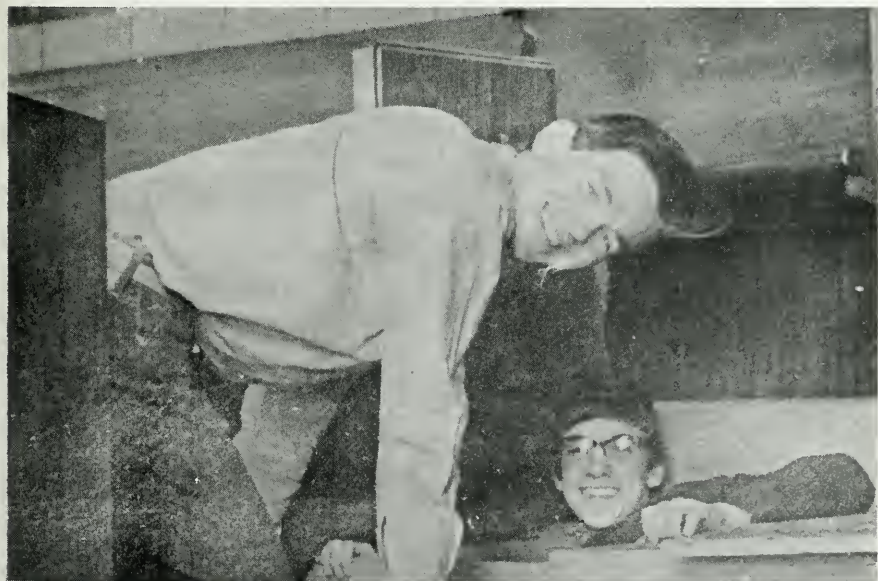
★ Crawley District M Men and Gleaners in the district council held a Gold and Green Ball on Easter weekend at the Crawley chapel. Visitors from the Reading District and London Stake were in attendance. Many members spent the night in homes of Crawley members. On Sunday M Men and Gleaners held a lunch, and following sacrament meeting they held a debate.

The motion was: "This House Believes Television is a Tool of the Devil." The proposer and opposer were Brian Rock and Chris Freeman, respectively, with Julian Jones and Judith Perry as seconds. The chairman was Harry Tassell. In a vote taken at the conclusion of the debate, there was an

equal number voting for and against the proposal.

On Monday the MIA youth met at the chapel where they spent several hours assisting the custodian, Brother Bennett, prepare the building for dedication in May. They cleaned walls and carpets, mended hymn books, hung curtains and put in a GPO cable which will carry conferences from Salt Lake to the chapel.

Work on the latter project required five people to go under the floors of the chapel and also into the boiler rooms. One individual in the group literally cleaned from top to bottom in the building by cleaning the chapel roof in the morning and the boilers in the afternoon.



Brian Rock and Chris Freeman work under stand at Crawley Chapel.

★ Approximately 150 persons attended the Spring Concert given by the British South Mission Choir at the **Reading** Chapel. Conducted by Frank E. Clifford, the 60-voice choir presented a varied programme of show songs.

In addition to numbers by the choir, selections were also presented by a pop group, "The Unisounds" of the Southampton Branch and a young

soprano, Miss Linda Deaks from Bracknell.

District choristers are now being given the opportunity to conduct singing at mission concerts. Stan Jones of Portsmouth conducted four numbers at the Reading concert. Others are invited to participate at the new mission music festival in Crawley in September.

IRISH MISSION

★ Alice, Madhatter and Dormouse, all were present at the Gold and Green Ball sponsored by the mission in the Hollywood Road Chapel, Belfast.

With an "Alice in Wonderland" theme, the dance was attended by

more than 500 young people from Belfast and nearby communities. The "Hurricanes" provided the music and set the pace for the evening with their rapture in beat. Ail enjoyed themselves in the fantasy-shrouded atmosphere and there was a "time to dance."



Dancers at the Gold and Green Ball, Belfast.

SOUTHWEST BRITISH MISSION

Church Furnishes Room at Centre



Mr. Denis Howell, Helen G. Barton and Tom Hezseltine following opening of hall ceremonies at Lilleshall.

★ Pres. Ray H. Barton and Sister Helen Grant Barton of the Southwest British Mission and Tom Hezseltine of **Nottingham** Ward were special guests at the opening of the Queen Elizabeth Hall and Altham and Colson Houses at Lilleshall National Recreation Centre, Newport, Shropshire, on Tuesday April 11. Performing the opening ceremony was Mr. Denis Howell, M.P. minister with special responsibility for sport.

In the Altham House, adjacent to the New Queen Elizabeth Hall, one of the rooms has been furnished from funds contributed by the Church and will bear the name "Nauvoo." Underneath will be an inscription about the pioneers and their ordeals in crossing the plains.

One of the national MIA training courses was held at Lilleshall in 1966.



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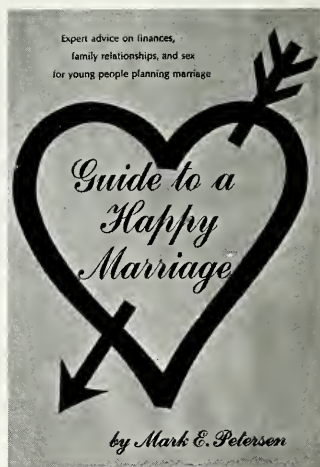
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Gifts of The Spirit

★ The gifts of the Holy Ghost are many and varied. To some are given the gift of healing, to others the gift to be healed, some receive the gift of discernment of spirits. Many receive the gift of wisdom, a few are given the gift to work miracles, some are given the gift to prophecy. The gift of tongues, both to speak and interpret, is given when there is reason for its use. In addition to the special gifts, all members of the Church have given to them the gift which prompts all the special gifts, that of the Holy Ghost to give daily guidance and inspiration to the righteous member.

We have told of incidents in the lives of members which have increased our faith. Men were moved by the spirit to donate, to perform tasks, to go to certain people—the list is long and varied. But in everyday life everyone, high and low, rich and poor, has the right of warning, guidance, and when needed, foreknowledge of events to take place.

Such an incident occurred in February of 1967. Two of the General Authorities went to a stake for the purpose of dividing it. They spent the day interviewing the stake leaders on the qualifications of various men in the stake. There were the present stake presidency, the bishops of the wards, the stake high council, and several men at large. Each one was interviewed as to his feelings about qualified men.

After these had been interviewed, prayer was said and then the presiding apostle said to his companion:

"I feel impressed that we should

choose Brother _____."

"I feel exactly the same way; _____ is the right choice."

Their unity of feeling made them certain that the choice was right, and they called the man in question to meet them at their lodgings. After he had been told that he was chosen, he expressed his willingness and then he said that he had received an impression a week before that he would be chosen but had fought it off and tried to forget it. He didn't succeed for the thought kept recurring. This call confirmed the impression. The brother thus chosen as the stake president was a ward bishop. His office was now vacant so a new bishop had to be chosen. In consultation with the new stake president for a man to be the new bishop the name of a good individual was decided upon. Again the feeling for this man as the right choice was unanimous.

The next morning this new prospective bishop was brought in and asked to serve. After his acceptance, he said, "You know, I had a very vivid dream last night. I dreamed that Brother _____ (naming the new stake president) was chosen as stake president, and that I would be chosen bishop in his place."

So it is that inspiration comes to the righteous to foretell of appointments to them. This is a most important gift of the spirit. The incident just related is similar to many which constantly occur in the church but which are kept in the hearts of those to whom they occur as sacred events in their lives—too sacred to tell.

Hearts Turned to Their Fathers

RESEARCH IN IRELAND

★ The principal guide to the genealogical records, methods, and sources in Ireland is **Irish and Scotch-Irish Ancestral Research**, in two volumes, by Margaret Dickson Falley, 999 Michigan Avenue, Evanston, Illinois, U.S.A. This excellent book should be recommended to all public libraries and record offices.

There is also a smaller publication, **A Simple Guide to Irish Genealogy**, by Wallace Clare, and revised by Rosemary Folliott. This is available from The Society of Genealogists, 37, Harrington Gardens, London, S.W.7.

In 1922 the government of Northern Ireland was established at Belfast, comprising the counties of Antrim, Armagh, Down, Fermanagh, Londonderry and Tyrone. The remainder of Ireland (26 counties) set up a government in Dublin, first known as the Irish Free State, later as Eire, and since 1948 as the Republic of Ireland. This partition affected the places where it is likely to find records deposited.

After the partition of Ireland in 1922 a civil war took place in the course of which the Public Record Office, Four Courts, Dublin, was burned and the

majority of the records there was destroyed.

Until 1921 Irishmen served in the British Army and Royal Navy. Servicemen from Northern Ireland still serve in the British armed forces, but since 1921 the Irish Republic has had its own defence forces.

The destruction of records makes tombstone inscriptions an important source, and every effort should be made to locate copies in libraries. Visits should be made to ancient churchyards and a copy made of all the inscriptions and to place these copies in libraries where they can be used by others.

Table A that follows shows at a glance the record sources available for a research problem in a particular century.

Table B provides more detailed information about these sources. For example, if a pedigree problem is in the 17th century, a quick indication can be obtained from Table A of the sources available for that period. Reference to Table B will then provide more complete information.

TABLE A MAJOR SOURCE AVAILABILITY BY CENTURY

CENTURY

TYPE OF RECORD	16th	17th	18th	19th	20th
1. Civil Registration					
2. Griffith's Valuation Lists					
3. Protestant Marriages					
4. Tithe Applotment Books					
5. Census Records					
6. Marriages in Dublin					
7. Roman Catholic Registers					
8. Presbyterian Registers					
9. County Militia Records					
10. Deeds & Land Records					
11. Anglican Church Registers					
12. Quaker Registers					
13. Probates					

TABLE B
MAJOR SOURCES CHRONOLOGICALLY ARRANGED

TYPE OF RECORD	PERIOD COVERED	TYPE OF INFORMATION GIVEN	AVAILABILITY
CIVIL REGISTRATION	1864-1921	All Ireland, births, deaths and marriages; names, dates, places, ages, occupations, parentage, residences.	Registrar General, Custom House, Dublin. Complete index 1864-1958 and records of births 1864-1881, 1900-1913; marriages 1864-1870; deaths 1864-1870, on film (Genealogical Society).
	1922 to present	Republic of Ireland, births, deaths and marriages.	As above; births 1930-1955 on film (GS).
	1922 to present	Northern Ireland, births, deaths and marriages.	Central Registry Office, Fermanagh House, Ormeau Avenue, Belfast; index and records 1922-1959 on film (GS).
Army	1879-	All Ireland, registers under the "Births, deaths and marriages" Act of 1879.	Registrar General, Custom House, Dublin.
Births at sea	1864-1921	All of Ireland. Births at sea on British vessels when at least one parent is Irish: names, dates, parentage.	Registrar General, Custom House, Dublin, as also 1922 to present for the Republic.
Deaths at sea	1864-1921	All of Ireland. Deaths at sea on British vessels of Irish persons: names, dates, ages, sometimes additional data.	Registrar General, Custom House, Dublin, as also 1922 to present for the Republic.

(Four additional charts, a continuation of Table B, will be published in July.)



NEWS



FROM ELSEWHERE



6 MISSION PRESIDENTS APPOINTED

★ Six new mission presidents were appointed the week of May 6 by the First Presidency. Definite assignments as to their specific mission assignment will be announced later.

They are **Dean L. Larsen**, instructor at the Institute of Religion which serves students at the Utah Technical College in Salt Lake City; **Bryan A. Espenschied**, bishop of the Centerville Fifth Ward, Davis Stake in Utah; **Orville C. Gunther**, American Fork, Utah, politician and businessman; **Rulon G. Craven**, director of Auxiliary Special Services and Training at BYU; **H. Duane Anderson**, San Bernardino, Calif., college professor; and **Harvey A. Dahl**, Deeth, Nevada, Humboldt Stake patriarch.

4 STAKES CREATED—NOW A TOTAL OF 433

★ Four new stakes of the Church, which make a total of 433, have been organised.

They are two newly formed stakes at Brigham Young University in Provo, Utah; one at the University of Utah in Salt Lake City, and one in California.

Pres. Dean A. Peterson will head the BYU Seventh Stake; **Pres. David H. Yarn, Jr.**, the BYU Eighth Stake; **Pres. Oscar W. McConkie**, the University Second Stake; and **Pres. Clarence Leone Serrine**, the Arlington Stake.

"MOTHERS" SELECTED

★ **Mrs. Lawrence W. Guild** of New Hampshire and **Mrs. Joseph L. Nielson** of Blanding, Utah, have been selected to represent the women of their respective states as Mother of the Year.

The two women, who are both members of the Church, will participate in the American Mother of the Year selection in New York City. Utah has had two American Mothers of the Year: **Mrs. Lavina Fugal**, Pleasant Grove, 1955, and the late **Mrs. Lorena Fletcher**, Provo, in 1965.

MUSICAL SCHEDULED

★ "Promised Valley," popular dramatic musical which was presented several years ago to commemorate the Mormon trek to Salt Lake Valley, will be produced again in Salt Lake during July and August.

Dr. Crawford Gates, noted Mormon composer and conductor, will direct performances which begin on Saturday, July 1. Shows will be presented every night except Thursdays and Sundays during the two months in Salt Lake City.

CONSTRUCTION BEGINS ON HOSPITAL WING

★ Construction began in March on a new wing at Latter-day Saints' Hospital in Salt Lake City. In charge of groundbreaking ceremonies at the Church-owned facility were Presiding Bishop John H. Vandenberg and L. Brent Goates, hospital administrator.

The new wing will supply an additional 98 beds for the hospital. Total bed capacity will be about 575 beds when construction is finished.

HISTORIAN VISITS IN S.L.

★ Richard P. Howard, newly appointed historian of the Reorganized Church of Jesus Christ of Latter-day Saints, visited in Salt Lake City during March.

He visited facilities of his church in the Utah capital, and he also toured the Granite Mountain Records Vault, the Church offices, Brigham Young University and Temple Square.

NEW DISTRICT FORMED IN SOUTH AMERICA

★ Substantial gains in Church membership in Peru have made it possible to organize a new district in the South American country.

The Lima District has been divided. Districts will now be known as the Lima East and Lima West districts.

During the past 3½ years, the district has increased its branches to 12. Membership had nearly tripled with 4,200 members in the district at the time of the division.

SIX APPOINTED IN CHURCH EDUCATIONAL DEPARTMENT

★ Six men have been appointed to new positions in the Department of Seminaries and Institutes of Religion by the Church Board of Education, according to Dr. Harvey L. Taylor, administrator of Church schools.

They include Albert L. Payne, departmental editor; Robert J. Matthews, research editor; E. LV Richardson, director of curriculum for Institutes of Religion; Don F. Colvin, seminary co-ordinator of the Ogden area; Arch O. Egbert, director of the Temple (Arizona) Institute, and Gerald E. Jones, director of the Laramie (Wyoming) Institute.

AFRICAN OFFICIAL STOPS IN SALT LAKE

★ Miss Cecile Schmidt, assistant to the consul general of South Africa, visited Elder Gordon B. Hinckley of the Council of the Twelve and the missionary committee, at Church headquarters within recent weeks.

Visas and other documents necessary for missionaries to travel to South Africa are obtained through Miss Schmidt's office in San Francisco, California.

What is Your Problem

By Mark E. Petersen

Question: What is the attitude of our Church regarding Lent and Ash Wednesday?

Answer: Our attitude is simply this: These are NOT religious celebrations or observances which are mentioned in scripture. They are introductions by various churches into their own particular habit of worship. They have no relationship to salvation what ever. In its present form this 40-day "fast" dates from the 9th Century, so you see it is not related to the ministry of Christ and the apostles. The earliest reference to any kind of a fast in connection with so-called "holy week" is 325 A.D. when it was written into the fifth canon of the Council of Nicaea. In Alexandria, in north Africa, during the third century the Christians fasted prior to Easter but it was not a widespread custom. So you see that Ash Wednesday and Lent were innovations of men, not of God, and were not related to the Gospel itself. They were innovations in the same sense in which infant baptism was or sprinkling as baptism, or the confession booth or the mass, or any of dozens of other innovations introduced by uninspired men.

Question: Why doesn't our Church celebrate Easter as much as do the other Christians?

Answer: No one believes in the resurrection of Christ any more than the Latter-day Saints, indeed, if as

much. Our whole religion is based upon the atonement of the Saviour, our Church is called after His name, we do all we do in His name. If there were no resurrection there would be no Christianity. So you see we do most sincerely and solemnly believe in the resurrection of Christ. It is part and parcel of our faith. All of our Church procedures rest upon the certainty of the resurrection of the Saviour, and our own ultimate resurrection. But Easter is something else again. Easter was NOT originally a Christian observance. It was borrowed from the pagan world, it was a celebration of the coming of spring. The Christians literally borrowed Easter from the pagans and tied it in with the resurrection of Christ, making it an observance of both the resurrection of the Saviour and the celebration of spring by the pagans. As you study the great apostasy you will see that in the early centuries of Christianity every effort was made to woo the pagans into Christianity, and one of the things that was done to thus woo them was to introduce into Christianity many pagan customs so that the pagans would feel more at home in Christianity, and would not feel that they were departing very far from the religion of their fathers. A mixture of Christian and pagan customs is apparent in many of the present-day Christian observ-

ances. Take the use of the Christmas tree at Christmas, for example. Is there anything Christian about a Christmas tree? It was strictly a "transplant" from pagan observances. At Easter time, is there any Christian significance in an Easter egg, an Easter bonnet or a baby chick? In our Church we honour Easter to some extent, with the Christian world, even as we do Christmas, but we do not wish to pay homage to the pagan part of these observances. We wish to have our devotions directed only toward the Saviour, and not toward some of the man made customs which have been thrust upon Christianity.

Question: What is the attitude of our Church regarding war?

Answer: To obtain a direct answer from the Lord, read Doctrine & Covenants Section 98 verses 23-48. Also may we remind you that we believe in honouring, upholding and sustaining the law, and that we believe in being subject to kings, presidents, rulers and magistrates, in sustaining the law. It is the doctrine of our Church that if our nation calls us to the colours, in which ever nation we live, it is our patriotic and loyal duty to respond. As a Church we are not conscientious objectors. If our country is in danger, we believe that we should fight to defend it. If our rights are jeopardised, we believe we should defend those rights in line with the teachings of Christ. We will turn the other cheek to those who offend us—up to the point mentioned in Section 98. You remember that in ancient Israel the Lord at times commanded His people to literally make war against certain other peoples. The Lord had His reasons, but the fact is that He justified war in cer-

tain circumstances. Latter-day Saints have never been pacifists in the sense of that word usually understood by people. Because Latter-day Saints are taught to protect their own governments, we have had the situation, particularly in the two world wars, where Latter-day Saints were on opposing sides. For instance, we had British and American Latter-day Saints fighting German armies in which there were also Latter-day Saints fighting for their country. Each one did his patriotic duty to his own country. We advise all people to be good citizens of their own countries. Ours is a worldwide Church, not a localised one.

Question: What is the meaning of the scripture which tells us to "put on the whole armour of God?"

Answer: Righteousness is armour against sin. We develop righteousness by obedience to the commands of the Lord. Therefore, our obedience also is an armour against all the fiery darts of the adversary as Paul explained to the Ephesians. We must fortify ourselves against temptation and sin by our righteous living, by learning to love light rather than darkness, and learning to love goodness rather than evil. When we love goodness, we will seek after it and eschew the evil. If we on the other hand love evil, we will turn to evil. We must all strive to have an "eye single to the glory of God," and if we do so, we will have an eye single to goodness, which will leave no room for evil. That certainly is the best kind of armour.

Question: Just how real is the second coming of Christ to be? Will it be a physical appearance of the Christ, or will it be some nebulous thing?

Answer: The second coming of Christ will indeed be physical. For the righteous it will be wonderful for they will be caught up to meet him in the skies, and will descend and reign with him on earth. But for the wicked it will be a terrible day of destruction and desolation. It will be a day of actual burning. The destruction of hostile armies about Jerusalem will be so great that the scripture says it will take six months just to bury the dead. This destruction of the wicked will immediately precede the Lord's coming to Jerusalem. The restoration of the Gospel and the re-establishment of His Church in these last days are real and physical, and they are preliminary to the coming of the Lord himself.

Question: Is there some missionary fund of the Church which will support a young person on a mission if he cannot support himself?

Answer: It is the policy of the Church that each young person or his family should give some financial support. If a family will not give any assistance, it is recommended that the young person himself should work a while and save sufficient to help with his mission. Under these circumstances there are some funds contributed by people in the United States which may be made available to augment what is provided by the family.

Question: I have been very impressed, since joining the Church, with the thought that God directs His people by continuous revelation. I know this was the case anciently. How many prophets are there in our Church today?

Answer: All members of the First Presidency, all members of the Council of the Twelve Apostles and

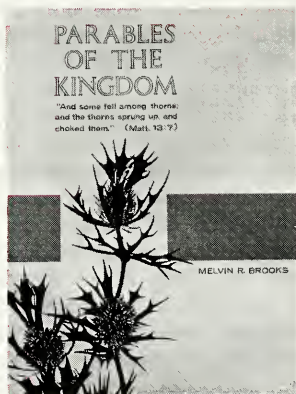
the Patriarch to the Church are sustained as prophets, seers and revelators. However, there can be only one chief executive for the whole Church, otherwise there would be confusion. Therefore it is the president of the Church who receives the divine guidance for the Church at large, although each person in the Church may receive the direction of the Holy Spirit for his own particular needs.

Question: Is the Church growing in Australia? I have considered emigrating there and wonder how strong our people are in that land.

Answer: The Church is growing wonderfully in Australia. For instance, when the Sydney Stake was organised only six years ago it had a membership of less than 2,000. Today it has nearly 6,000 and the stake is nearly ready for division. We have other stakes in Brisbane, Melbourne and Adelaide. In Perth we have about 2,000 people who would like to be formed into a stake soon. Their district is very active, indeed. There are also branches and districts in most of the populated areas of Australia. We have two missions there. If you plan to move to that land, however, we urge you to write to the mission or stake president there before you leave. He may be able to give you some helpful advice before your departure from Britain.

Question: Has the Star increased in its circulation since it was put into the present small form? Do most people like it this way?

Answer: The answer is an enthusiastic yes. The circulation has increased wonderfully and it is still growing. The size is just right for carrying with you or for reading at home. It is a great little magazine.



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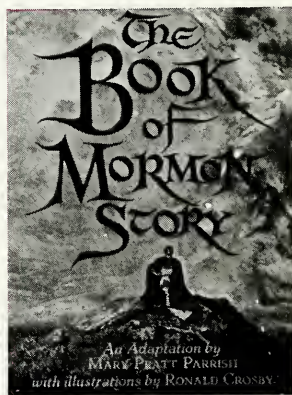
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THOUGHTS FOR NOW

★ The great promise which accompanies the preaching of the Gospel, as revealed from heaven in our day, is that the Holy Ghost will be bestowed upon the sincerely penitent who obey its holy ordinances. Through the Holy Ghost a knowledge of things past, present and to come is communicated and the mind and will of the Father made known. In this way the Almighty reveals His purposes to those who obey His commandments and whose lives are pure and acceptable before Him, so that they can be prepared for all the events and trials that may lie in their pathway.

If there are any members of the Church who do not know by their own experience that this is true, they may be assured that they do not live up to their privileges. All Saints should be in close communion with the Holy Ghost, and, through it, with the Father, or there is danger of their being overcome of evil and falling by the wayside.

We, therefore, say to the Latter-day Saints: The Holy Ghost will not dwell in an unholy tabernacle. If you would enjoy the full powers and gifts of your religion, you must be pure. If you are guilty of weaknesses, follies and sins, you must repent of them; that is, you must thoroughly forsake them. In no other way can we please God. "Man of holiness" is His name, and He delights in the efforts of His children to be pure.

—President Wilford Woodruff

"Messages of the First Presidency," Vol. 3, p. 158

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**"... I now turn the key in your behalf
in the name of the Lord, and this
Society shall rejoice, and knowledge
and intelligence shall flow down from
this time henceforth; this is beginning
of better days to the poor and needy
who shall be made to rejoice and pour
forth blessings on your heads."**

—Joseph Smith to the Relief Society
April 28, 1842

